This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

C. 34. Jd. 3

E. BIBL. RADCL.

4.

~~17-3~~

[redacted] f. 5

BIBLIOTHECA · BODLEIANA ·

[illegible]

NARRATIVE

OF A

JOURNEY

FROM

CONSTANTINOPLE TO ENGLAND.

BY THE

REV. R. WALSH, LL.D. M.R.I.A.

Author of "Notices of Brazil," &c.

FOURTH EDITION.

LONDON:
FREDERICK WESTLEY AND A. H. DAVIS,
10, STATIONERS'-HALL-COURT, AND AVE-MARIA-LANE;
JOHN BOYD, EDINBURGH; AND W. F. WAKEMAN, DUBLIN.

1831.

BODLEIAN
5 APR 1938
LIBRARY

J. Westley and Co. 27, Ivy Lane.

PREFACE.

I WENT to Constantinople in the suite of His Excellency Lord Strangford, as Chaplain, and during a residence there of several years I corresponded with different persons, detailing, at their request, the interesting events which were then passing. By the partiality of the friends to whom they were addressed, the letters were preserved; and on my return they were collected and sent to me for publication. The want of some memoranda left behind me at Constantinople, and other causes not necessary to mention, have hitherto prevented me from complying with their wishes; but in the meantime I hav been requested to print the communication contained in the present volume, on the presumption that it might just now convey some local information likely to interest the public. In complying with the wishes of my friends, I have rather consulted their judgment than my own. With the exception of a very few additional particulars, I give the journey exactly as it was written,—a familiar communication to a friend, never intended for the public, and which I am conscious can have few claims on its attention beyond the interest which present circumstances may give it.

PREFACE

TO THE SECOND EDITION.

In the First Edition of this Work the Narrative was printed exactly as it was written—an unbroken and familiar communication to a friend. It is now thought better to divide it into chapters, as more agreeable to the generality of readers. Some additional matter is also given, particularly the early expeditions undertaken by the Russians against Constantinople, which it is presumed may add to the interest of the Work at the present moment.

CONTENTS.

CHAPTER I.

Motives for writing—State of travelling in Turkey—Tartar Janissary—Turkish cloak—Mocha coffee—Schiraz tobacco—Mode of using coffee in Turkey—Price of post-horses—Hassa Kuï, or Jews' Quarter—Jews of Constantinople—Whence they came—Names of different subjects in Turkey—Turkish partiality to Jews—Employment and character—Hostility between Jews and Greeks — Charged with sacrificing Christian children—Extraordinary book—Language—Turkish paper-manufactory and printing-office—Selim's attempts to introduce literature among the Turks—Total failure . . . . . *page* 1

CHAPTER II.

Supply of the city with water — Reservoirs near the Black Sea—Hydraulic pillars—Extreme anxiety of the Turks about water—Precautions of Greek Emperors—Cisterns in the city neglected by the Turks—Great importance in the event of a siege—Carelessness of Turkish soldiers—Walls of Constantinople—Where attacked by the Turks—Where the transportation of ships took place—No reason for Gibbon's incredulity—Top Kapousi, where the Turks entered — Maltepe, where Mahomet erected his standard—Breach, where Constantine Palæologus fell—No memorial existing of this noble character, not even a coin 17

CHAPTER III.

Sieges of Constantinople—1st, by Saracens, or Arabs, then a great maritime power—Mosque of Eyub—2nd by the same—Greek fire—3rd, 4th, 5th, and 6th, by the Russians in boats—7th, their expedition by land under Swatislas — Conversion of the Russians to the Greek church—8th, by Crusaders—9th and 10th, by the Turks—Prophecies and superstitious impressions of the Turks respecting the Russians—Russian conquests 32

CHAPTER IV.

Tomb of Ali Pasha and his sons— Particulars of his death—Head exposed on a dish in the Seraglio—Extraordinary use intended to be made of it — How disposed of—Inscription on tombs—His wife Vasilissa—Distress and character 46

CHAPTER V.

Ali's enemy, Halet Effendi — Janissary institution—Death of Hadgé Bectash—Mode of presenting petitions—Dismissal of Halet — Manner of his death —Conduct of his wife—Treatment of his banker—Sultan resolves to suppress the Janissaries—Details of that event—Terrible carnage—Number destroyed —Masses of dead bodies in the Sea of Marmora —Uniform of new troops—Traits of the Sultan's character 59

CHAPTER VI.

Balûklé, or Church of Fishes—Extraordinary superstition—State of Greek Church — Deserted country close by Constantinople—Quails, locusts—Restless instinct of a species of Alcedo—Buyûk Tchekmadgé, curious bridge —Khan at Bvados-Raki—Murder of a courier—Selyvria—Butter originally made in Scythia, and brought by the Turks from hence at the present day—Inscription over the gate of Selyvria—Anecdote of Theodora—Italian language more universal in the East than French, and why 83

CHAPTER VII.

Erekli, ancient Heraclea, easily recognized from the description of Diodorus Siculus—Peopled by Hungarian captives—Walls of Anastasius and Miltiades—Delta of Thrace—Beauty and depopulation of the plains—Road marked by tumuli, and stones erected by a Salictar—Children brought like lambs to slave-market—Depopulation of Kinlikli—Buffaloes—Amulets against evil eye—Tchorlû confectionary—Turkish traiteur—Miserable lodgings in Turkish coffee-houses—Tchorlú Kur—Alarm of Surrogee, and why—Melancholy murder of Mr. Wood—Immense tumulus nigh Caristran—All tumuli not tombs 101

CHAPTER VIII.

Etymology of Burghaz—Roman road—Manufactory of pottery—Attempt to steal haratch while a Tartar conveyed it—Limits of Russian invasion—Kirklesi; its meaning—Large Greek population—No church—Alarm of Mustapha, and why—Hostility of Turks to any language but their own—Erecler, first Bulgarian village—Doolath Hage—Mode of lodging travellers—Concert of village cocks—Fakib, first appearance of Christian people—Low ridge of Balcan Mountains—Rousou Kestri—Beeni—Kindness and hospitality of the people 119

CHAPTER IX.

Haydhós, at the foot of the High Balkans—Hot springs—Opposite habits of Turks and Europeans—Beautiful plains between the ridges of the mountains—Magnificent pass into the great chain—Dangerous bridges over the ravines on the summit—Bridge breaks, and precipitates horse and rider—Lopenitza—Kind and courteous reception—Buyûk Kametchi river makes its level way through the high chain of the Balkans—Shumla—Poor prisoner—Turkish supper—Ancient account of the Balkans—Length and breadth 138

CHAPTER X.

Tartar mode of extorting money—Reception at a Turkish village—Greek village of Arnaut Kui destroyed by the Russians—Rasgrad—Byzants, last Bulgarian town—Account of the country and people—Contrast of Turkish and Bulgarian peasants—First view of the Danube—Rutzchûk—Frank in full dress—Sketch of Russian campaign on the Danube—Balkan Mountains, natural barrier to Constantinople—Turkish Cavalry, Spahis and Delhis . . 160

CHAPTER XI.

Impressions of Turkish power from the appearance of the country—Rapid decay of population—Different aspect of the N. and S. shore of the Danube—Bridge of Darius—Exports of Wallachia across the river—Fine fossil salt—Singular machines for posting in Wallachia—Dreary country to Bangaska—Habitations under-ground—Buchorest—Plague raging there—Splendid carriages of Boyars—Greek dragoman—Description of Buchorest—Mode of travelling—Polentina—Pitechti, or Petesh, appearance of the country changed—Corté d' Argish, celebrated church 183

CHAPTER XII.

Plains of Drageschan—Particulars of the battle and destruction of the Sacred Band—Fate of Ypselantes—Georgaki beheaded at Pera—Body removed by the interference of Lord Strangford—Selatrûk, at the entrance of the pass of Rothentûrn—Prepora, under Mount Kosay—Goïtres and Cretins of the Alps—Peasants speak Latin—Wallachian crosses—Pass the Oulta Ap, Aluta Aqua 204

CHAPTER XIII.

Ancient Wallachia and Moldavia—Sketch of history—Greek princes, and their fate—Cherish ancient prophecies—Extent of the country, population, manners, and dress of the people—Religion—Language. 221

CHAPTER XIV.

First Austrian station—Cattle quarantine—Travellers' quarantine — Wretched accommodation — Dismal time passed there — Excursion on the mountains above — Red Tower — Destruction of Turks — Account of Bohemian gipseys 249

CHAPTER XV.

Plains of Transylvania — Hermanstadt — Society— Waiters at the inns speak good Latin—Mode of travelling to Vienna, and companions—Sir Walter Scott — Description of Hermanstadt — Museum— Mines—Salt—Population—Last attack of Tartars— Enter country of Saxons—Obscure and extraordinary origin of the people—Account of themselves — Great privileges—Appearance and manners—High state of comfort and prosperity—Christiana—Progress of the reformation—Harmony of the present sects— Reis Markt—Mullenbach—River Marosch—Szosvaros, Hungarians, and Bohemians 275

CHAPTER XVI.

Deva, classical innkeeper—Acropolis of Deva—Braniska, beautiful town on the Marosch — Difficult road, and inscriptions — Auriferous rivers in Wallachia and Transylvania—Change in Greek crosses, approximating to Latin—Landlady of Dobra—Roads through Bannat to Temesvar and Hungary—Unhealthiness of Temesvar—First reception in Hungary— Bourzook—Zaam, prohibition of salt — Rich and beautiful plains of the Marosch—Ancient navigation of the river—Saboraz—Odevasa and Metova, Saxon colony — Industry and prosperity — How ruined— Radna — Celebrated Franciscan convent — Votivæ Tabellæ —Exceeding beauty of the towns of Radna and Lippa—Besieged by the Turks, and how relieved 298

CHAPTER XVII.

Enter Great Steppe of Hungary—Arad—Great mart of Hungary—Jews with lanterns—Fortress, state prison—Villages of Hungarian serfs—Degraded state—Mode of labour—Domitia—Caravan of waggons—Reformation of the village of Orsó—Dark stagnant pools the origin of Morbus Hungaricus—Fabian—St. Martin's—Beautiful Catholic church—River Kreish, or Köros—Merino sheep—Savage dogs—Arrive at the Teiss, or Tibiscus, magnificent river—Sibourkatch—Cross the river—People brought from hence by the Turks to Rodosto—Czegled—Berzel—Improved mode of impeding the Reformation—Mieresch—St. John of Nepomuca—Activity of our quiet Wallachian drivers—Vechesch, two churches 314

CHAPTER XVIII.

Pest—Account of—Athens of the Wallachians—Greeks—Expedition of the 1500 from Odessa—Buda—Called Offen, from its elevated situation; Buda from a brother of Attila—Library founded by Matthias Corvinus—Destroyed by the Turks—Hot springs and baths—Music—Reformed population—Austrians and Hungarians contrasted—Account of the capture of Buda by the Turks—Reflections on Turks and Greeks—Bobaleena, Emperor's menagerie—Arabian horses from Aleppo—Stone pillory at Weisemberg—Pictures at the inn—Leitha the boundary of Hungary and Austria—Brock, frontier town—Police—Visible inclination of spire of St. Stepheno at a distance—City of Vienna forms three concentrical circles—Greeks of Vienna—Munich, Spix, and Von Martius—Brazilian Museum—Frankfort, harmony of the inhabitants—Moselle and Rhine—Beauty of the Rhine—Vineyards for Rhenish wine—Coblentz, Waterloo, Calais 330

NARRATIVE OF A JOURNEY

FROM

CONSTANTINOPLE TO ENGLAND.

CHAPTER I.

Motives for writing—State of travelling in Turkey—Tartar Janissary—Turkish cloak—Mocha coffee—Schiraz tobacco—Mode of using coffee in Turkey—Price of post-horses—Hassa Kuï, or Jews' Quarter—Jews of Constantinople—Whence they came—Names of different subjects in Turkey—Turkish partiality to Jews—Employment and character—Hostility between Jews and Greeks—Charged with sacrificing Christian children—Extraordinary book—Language—Turkish paper-manufactory and printing-office—Selim's attempts to introduce literature among the Turks—Total failure.

YOU request of me to keep a journal, and transmit to you a narrative of my expedition, as you say, through the most desolate countries, and at the most dreary season of the year. I comply with your wishes, not because the countries are at this time nearly as you describe them, but because they present some highly interesting recollections, not only of ancient but of modern times. You will remember that the route I am about to describe is that which Darius pursued, in his memorable expedition against the Scythians, 2300 years ago; and it is that which the Russians have already taken, and will again take, in our own day, perhaps, against Constantinople. Add to this, that the country, though occasionally travelled over by Europeans, is as yet but little known; and any person passing through it may still glean some scattered grains of knowledge, which have escaped or been neglected by his predecessors. Should you find any such among the chaff in my narrative, my end will be answered.

The ideas of travelling which you have formed from experience are associated closely with smooth roads, easy carriages, neat inns, comfortable suppers, and warm beds; and, where these are to be found, all seasons of the year are pretty much alike to the traveller: but conceive travelling through a country in winter, where, generally speaking, there are no roads, no carriages, no inns, no suppers, and no beds! The only roads are beaten pathways, made by one horseman and followed by another, and every man may make one for himself if he pleases. The only carriages are wooden planks laid upon rough wheels, called arubas, drawn with cords by buffaloes, which are seldom used except for burthens. The only inns are large stables, where nothing is to be had but chopped straw. The only suppers are what you may pick up on the road, if you are so fortunate, and bring it to where you stop for the night; and the only beds are the chopped straw in the stable, or a deal board in a cockloft over it; and even this in many places is not to be had. There are, doubtless, exceptions to this general picture, as I myself experienced; but, in the main, it is true: and such is the actual state of travelling at this day, in most parts of the Turkish empire through which I have passed, both in Asia and Europe.

The companion I proposed to take with me was my old friend Mustapha, a Tartar janissary attached to the English palace. He had been originally a native of Switzerland, and was placed in the service of a merchant at Leghorn when very young. In making a voyage with him in the Mediterranean, he was taken by an African corsair, and sold at Cairo. After passing through the hands of several masters, he turned Turk; and so was redeemed from a state of slavery, and enjoyed all the immunities and privileges of a follower of the Prophet. Unlike the usual character of renegadoes, he was not a hater and persecutor of his former sect; on the contrary, he was more attached to them than ever, and well pleased with every opportunity of serving them. He spoke some English, and was the medium through which I have obtained much local information. I put myself entirely in his hands, and found him, on all occasions, not only an essentially useful, but an attached and faithful, fellow. As he had traversed Turkey in all directions as a Tartar courier, he was quite expert at every arrangement necessary for our journey; and on the morning we set out I found the following preparations:—

A janissary cloak, which was to serve for every thing. This most useful of all coverings is made of goats' and camels' hair, and is of a texture as thick and rigid as a deal board. When you get into it, it stands about you like a sentry-box, and protects you against wind and weather. The Tartar janissaries, in passing the chains of mountains in Asia, covered with snow, are frequently out with dispatches for fifteen or twenty days, travelling with all their speed day and night on horseback. Nature cannot endure so long a suspension from sleep, so they acquire the habit of sleeping as they ride. Covered under this stiff cloak, as in a canopy-bed, they jog on at night in profound repose, trusting to the instinct of the horse that carries them. Next, a canister of Mocha coffee. The greater part of the coffee used in Turkey is sent from our West India plantations, and Mocha coffee is as great a rarity in Constantinople as in London. A cargo had been accidentally brought just before from Arabia, by an English ship, and so I obtained an unexpected luxury. But, above all, he produced a bag of Schiraz tobacco. I do not wonder at the general use of this most indispensable of Turkish luxuries; it is always the companion of coffee, and there is something so exceedingly congenial in the properties of both, that nature seems to have intended them for inseparable associates. We do not know how to use tobacco in this country, but defile and deteriorate it with malt liquor. When used with coffee, and after the Turkish fashion, it is singularly grateful to the taste and refreshing to the spirits; counteracting the effects of fatigue and cold, and appeasing the cravings of hunger, as I have often experienced. Hearne, I think, in his journey to the mouth of the Coppermine River, mentions his experience of similar effects of tobacco. He had been frequently wandering without food for five or six days, in the most inclement weather, and supported it all, he says, in good health and spirits, by smoking tobacco and wetting his mouth with a little snow. Had he taken with him a little coffee, the effect would have been still more decided. It is always used in the East without cream or sugar. A small saucepan, about the size of an egg-cup, is placed on the fire till the water boils, a tea-spoonful of powdered coffee is put into it, and it is suffered to make a few ebullitions; it is then poured, grounds and all, into a cup just as large as the saucepan; and in this state—as black, as thick, and as bitter as soot—it is taken with tobacco. It is certainly not easy to conceive how man was first induced to use substances so exceedingly bitter and nauseous as coffee and tobacco in their simple state; yet there are no two substances that are in more universal use among mankind, and they come from the opposite extremities of the earth to meet each other. The people of the East had no tobacco till after the discovery of America, nor the Americans coffee till it was introduced from Turkey. As I had not learned, however, to take coffee altogether in the Turkish fashion, I begged of Mustapha to add a bag of sugar to his stock of good things. I found beside, at the gate, four horses; one for a surrogee, or armed guide, another for luggage, the other two for Mustapha and myself. For these I paid four piastres an hour; that is, as an hour is three miles, about twopence per mile for each horse. I fortunately procured an old English saddle, which was lying in the palace, and so avoided the intolerable uneasiness of a Turkish one, which I had experienced in Asia; and set out at nine in the morning, on the 28th of October.

Our direct road was to cross the harbour, and pass through Constantinople, and out at the Selyvria gate; but, as we took horses from Pera, we were compelled to go a round of several miles, and cross the Kyat-khana Sou, at the head of the harbour. Our way lay through the suburb in which the Jews reside; and perhaps you would wish to know, *en passant*, something of the remnant of that extraordinary people, settled at Constantinople, who have lately distinguished themselves in the Greek insurrection, by their inveterate hostility to the Greeks.

You would naturally suppose, as I did, that these people came to Constantinople from some part of the East, and brought with them their oriental language; but this is not the case. After the extinction of the Waldenses, in the reign of Ferdinand and Isabella, the rage of the Inquisition was turned against the Jews of Spain; and, having inflicted on them various persecutions and sufferings, an edict was at length issued for expelling them altogether from that country; and they set out, to the amount of 800,000 persons, from this land of Egypt, not spoiling their enemies, but spoiled of all they possessed themselves. As the same prejudices existed against them in every Christian country at the time, they could find no asylum in the West, so they set their faces to the East, and returned to the place from whence they originally came.

They were kindly received in different parts of the Ottoman empire, and the Turks afforded them that protection which Christians had denied them. They settled at Salonichi, Smyrna, Rodosto, and other large towns, where they, at this day, form an important part of the population. At Salonichi, they have no less than thirty synagogues. But the principal division of them came to Constantinople, and were assigned a large district to inhabit, called Hassa Kuï, where they form a community of 50,000 persons. The Turks call the different people who reside under them by names indicative of the estimation in which they hold them. The Greeks Yeshir, or slaves, as they are considered to have forfeited their life at the taking of Constantinople, and hold it ever since on sufferance; the Armenians, Rayas, or subjects, as they were never a conquered people, but merged insensibly into the population of the empire; but the Jews they call Mousaphir, or visitors, because they sought an asylum among them. They treat them, therefore, as visitors, with kindness and hospitality. I give you this as the original and accurate distinction, though all the subjects of Turkey, who are not Turks, are loosely called Rayas.

As a further motive for good will, they mutually approach to an assimilation, much more nearly than any of the rest, in their religious opinions and observances. Their strict theism; their practice of circumcision; their abhorrence of swine's flesh; their language, read from right to left:—are all coincidences, which, to a certain degree, give them an identity of feeling which does not take place with the others. The Jews, therefore, are a favoured people, and held by the Turks in a degree of consideration which is very different from that which they receive in any Christian country at the present day.

In many towns in Germany which I have visited, they are prohibited by law from passing a night within the walls; and the law is strictly enforced, unless evaded by the payment of an exorbitant tax: in others, they are obliged to submit to degrading conditions and suspicious precautions, which are as frivolous as they are humiliating. They cannot travel from town to town, or exercise particular trades, without paying an extraordinary toll or tax, which is not exacted from other people. Even in England there is a strong line of demarcation drawn, and they are still considered foreigners; and in London they cannot be members of corporations, cannot open a shop, cannot practise particular callings, without paying to the corporation exorbitant fines, which are demanded from nobody else. The prejudice which led to cruelty and persecution is softened with the growing liberality of the age; but it still exists under a milder form, and is a wall of separation between them and the Christian community. In Turkey it forms no such barrier: the Jews freely exercise the most lucrative callings; they are generally the brokers who transact business for merchants, and the sarafs, or bankers, with whom the Turks deposit their property. They enter, particularly the women, into the Harams, with merchandize, and so are agents of intrigue, and acquire extraordinary influence in Turkish houses.

On a hill behind the quarter of Hassa Kuï, where they reside, they have a large cemetery ornamented with marble tombs, some of them exceedingly well sculptured in high relief; and the houses of the opulent are furnished and fitted up in a style of oriental magnificence. The lower orders, however, are marked by that peculiarity which distinguishes them in every other country; squalor and raggedness in their persons, filth and nastiness in their houses, their morals very lax, and ready to engage in any base business which the less vile would have a repugnance to. They are distinguished, like all classes in Turkey, by a particular dress; they wear a turban like a Turkish gentleman, but lower; and instead of being encircled with a rich shawl, it is generally bound with a mean cross-barred handkerchief; and their slippers, the colour of which is particularly prescribed to all Turkish subjects, are blue. The front of their houses is lead colour. They are inflexibly attached to their own religion, though many of them have apparently conformed to Mahomedanism: such as have done so still practise, in their own way, the rites common to both people. The Turk circumcises his child at the age of five or six, and makes it a gay public ceremony. The Jewish proselyte always performs it on the eighth day, and in private. Their rabbins also visit them secretly, and keep up all their former observances.

Should a Jew be made a convert to Christianity, he becomes the immediate object of the most relentless persecution to his own people, so that his life is not safe. A very respectable man of that persuasion applied to me to be received into Christian communion, and in due time I baptized him in the chapel of the British embassy; but he earnestly requested that I should keep it a profound secret, and the day after the ceremony he left Constantinople for Poland. Indeed, their repugnance to Christians, particularly to the Greeks, displays itself on all occasions. When the venerable patriarch was hanged by the Turks, the Jews volunteered their services to cast his body into the sea: some fellows of the lowest description were brought from Hassa Kuï for the purpose, and they dragged his corpse, by the cord by which he was hanged, through the streets with gratuitous insult. This circumstance, with others of a similar nature, so increased the former antipathy of the Greeks, that they revenged themselves on every Jew that fell in their way, at the commencement of the insurrection, with the most dreadful retaliation.

The mutual prejudice is so strong that it gives rise, as you may suppose, to a number of accusations; and they charge each other with the most atrocious practices. The Jews, you will recollect, in the early ages of Christianity, denounced the Christians as eaters of their own children,—an accusation sanctioned by the impure and secret practices of some of the Gnostic sects. The Christians of Spain formerly stated that the Jews crucified adults on Good Friday, in mockery of our Saviour; and at Constantinople, at the present day, they are charged with purloining children, and sacrificing them as paschal lambs, at their passover. I was one day at Galata, a suburb of Pera, where a great commotion was just excited. The child of a Greek merchant had disappeared, and no one could give any account of it. It was a beautiful boy, and it was imagined it had been taken by a Turk for a slave: after some time, however, the body was found in the Bosphorus; its legs and arms were bound, and certain wounds on its side indicated that it had been put to death in some extraordinary manner, and for some extraordinary purpose. Suspicion immediately fell upon the Jews; and as it was just after their paschal feast, suspicion, people said, was confirmed to a certainty. Nothing could be discovered to give a clue to the perpetrators, but the story was universally talked of, and generally believed, all over Pera.

The prejudice has also been greatly increased by a book written by a Jewish rabbi converted to Christianity, which is a great curiosity. It is entitled "A Confutation of the Religion of the Jews," by Neophytus, a Greek monk, formerly a Jewish rabbi. The original work was in the Moldavian language, and was printed in the year 1803; but it is said that the Jews, at that time, gave a large sum of money to the Hospodar, and the book was suppressed and destroyed. A copy, however, escaped, which was translated into modern Greek, and printed at Yasi in 1818, of which I had a copy at Constantinople. The first chapter is entitled *μυστμρίοι κεκρυμμένοι νὺν δὲ ἄποκεκαλυμμένοι*—"The Concealed Mysteries now made public." The subject is "the blood which the Jews take from Christians, and the purposes to which they apply it." After detailing a number of the most extraordinary particulars, he concludes in the following words:—"When I was thirteen years old, my father revealed to me the mystery of the blood, and cursed me by all the elements of heaven and earth, if ever I should divulge the secret, even to my brethren; and when I was married, and should even have ten sons, I should not discover it to all, but only to one, who should be the most prudent and learned, and, at the same time, firm and unmoved in faith: but to a female I should never disclose it on any account. May the earth, said he, never receive thee, if thou revealest these secrets! So said my father; but I, since I have taken as my father the Lord Jesus Christ, will proclaim the truth in every place; and, as the wise Sirac says, 'even unto death strive for the truth.'" Much of these and similar representations are to be attributed to prejudice, and great deductions are to be made from them; but certainly the Jews of Constantinople are a fierce and fanatic race; persecution and suffering have not taught them moderation, and they pursue, even to death, any apostate from their own doctrines.

They have a language and character peculiar to themselves: the first is Spanish, debased by Hebrew and foreign words into a *lingua franca;* and the second, in which it is written, is rabbinical, disguised by an alteration of some of the letters. I annex a passage of their creed, taken from one of their books, as a specimen.*

Having passed this Hebrew colony, where every sight, and sound, and smell, was exceedingly disagreeable, we arrived at the bridge which crosses the head of the harbour at Kyat-khana. This name, which literally means the house of paper, is rendered interesting by the circumstances connected with it. It was originally an imperial kiosk, and used as a summer residence by the family of the Sultans; but the excellent and amiable Selim, the relation and predecessor of the present monarch, gave it up, with others, to be appropriated to manufactories; by which he intended gradually to introduce into the Turkish empire the arts and sciences of western Europe. Among those which he considered most important was printing, and the circulation of books; and for this purpose he established a magnificent printing-office at Scutari, on the other side of the Bosphorus, and gave this kiosk, and another opposite Buyukderé, for manufactories to supply his printing-office with paper. It was supposed that the Sultan Selim was the first person who introduced printing into Turkey, but this was not the case: Greek and Armenian presses were long at work in the respective patriarchal residences at Constantinople; the first so early as 1530, and the second in 1697; and the printing establishment for Turkish books, and a paper manufactory at Kyat-khana, were formed by a renegado named Ibrahim, in the reign of Achmed III., in the year 1727. He was encouraged by the Grand Vizir and the Mufti Abdulla Effendi; and even a fetva was issued by the Mufti, declaring the undertaking highly useful, and a hatta sheriff by the Sultan, felicitating himself that Providence had reserved so great a blessing for his reign. The Ulema also concurred, but expressly excepted the Koran, and books containing the doctrines of Mahomet, from being subject to the process of printing. The reason they assigned was characteristic of the people;—they said it would be an impiety if the word of God should be squeezed and pressed together; but the true cause was that greater numbers of themselves earned a considerable income by transcribing those books, which would be at once destroyed if they were suffered to be printed. As the Turks, in general, have no kind of relish for any other literature, the printing-office was soon discontinued when it was prohibited from publishing the only books the Turks ever read; and the thing seemed altogether forgotten, when it was revived by Selim.

---

* See Appendix, No. 1.

On my first arrival at Constantinople, in 1821, I visited his establishments, and they were worthy of their munificent founder. The paper manufactories were arranged in a beautiful style. The reservoirs of water were marble basins; and the whole was what you would expect where a Sultan had fitted up his palace for a factory. The printing-office at Scutari was on a correspondent plan. It was a very spacious edifice. The cases and presses were at opposite ends of a very large apartment, and seven of the first and four of the last were in operation. The cases were so placed, in a semicircular form, that the compositor sat cross-legged, on a cushion, to work at his ease; and the presses were so constructed that, when the handle was detached, the machines worked of themselves, with the least possible effort on the part of the workmen. I purchased some books, as specimens of the execution, which seemed very neat and correct. This, however, in common with other establishments, languished and declined on the death of their patron; and, before I left Constantinople, there were no remains of printing-office or paper-mills, except the name of Kyat-khana, to indicate the place where one had been established.

I could detail to you some interesting particulars of the death of Selim, who fell a victim to the rage of the janissaries for attempting to innovate upon their ancient and venerable ignorance; but I had rather refer you to an excellent work on the subject, written by a M. Jucherau, a Frenchman, who was in Constantinople at the time, and has already anticipated all I could say, in his minute and accurate account. The present Sultan has partly succeeded in an attempt in which Selim failed; and the reason is, that he has a fierce and relentless energy of character, which the milder and weaker Selim wanted. His efforts, however, are all directed to improve the arts of war, and not of peace. Had Selim succeeded, he would have polished and enlightened the Turks, and rendered Constantinople more like a European city. His successor seems to have no taste for such a thing: his firmans are directed to rouse the ancient feelings and military habits of the Turks, and to make them more Turks than ever.

CHAPTER II.

Supply of the city with water—Reservoirs near the Black Sea—Hydraulic pillars—Extreme anxiety of the Turks about water—Precautions of Greek Emperors—Cisterns in the city neglected by the Turks—Great importance in the event of a siege—Carelessness of Turkish soldiers—Walls of Constantinople—Where attacked by the Turks—Where the transportation of ships took place—No reason for Gibbon's incredulity—Top Kapousi, where the Turks entered—Maltepe, where Mahomet erected his standard—Breach, where Constantine Palæologus fell—No memorial existing of this noble character, not even a coin.

THE bridge over which we passed is near the junction of two small streams, which unite at this place, and fall into the head of the harbour, called by the ancients, from the accumulation of filth always deposited there, the Marcidum Mare, or Putrid Sea. These streams were anciently named the Cydaris and Barbyses; the first is now called the Ali Bey Sou, and the last the Kyat-khana Sou, because it supplied the paper-mill. As these are the only rivulets which flow near the city, and supply a very scanty current of water at any time, but in summer are nearly or altogether dry, and as the soil of the city affords but little water from springs,—it would have been quite impossible for a large city to exist in this spot, if some artificial means had not been devised to supply the deficiencies of nature. The first of these means are cisterns and wells, constructed at the bottoms of houses, as reservoirs, to save the rain-water that falls in winter; but to a people like the Turks, to whom water is a religious as well as a natural want, and who use it for ablution as well as drinking, it was necessary to have a much more abundant source of supply; and this is found in the bendts or tanks which they have constructed in the mountains, near the shores of the Black Sea. These mountains are the regions of streams and showers; and wherever a small rill is found running into a valley, on any elevation, a mound is raised across the lower end, and the water thus obstructed is thrown back and accumulated, till it forms a large, deep, triangular lake. This mound is generally faced with marble, covered with sculptures of oriental device, and has a very grand and magnificent appearance. Pipes, formed of tiles moulded into tubes, convey the water along the hills; and when a valley interposes it is crossed by an aqueduct, some of which are very striking and noble in perspective.

They have latterly, however, had a glimmering of hydrostatics; and, instead of expensive bridges, to convey the water on a summit level, they erect Sou-terrasi, that is, square detached pillars, on this construction,—several tile pipes are attached to the surface and rise to the top, on which there is a small square reservoir; the water ascends on one side, is received into the reservoir, and descends by the pipes on the other: the next pillar is six inches lower; and so there is an inclined plane formed for the water on the tops of these pillars, from the mountains to the city, where it sometimes ascends with such force that it forms a strong *jet d'eau*, which scatters it to a considerable distance. These pillars are very curious-looking and unaccountable objects, till you are apprised of their use; and they are dispersed all over the country, from near the Black Sea to Constantinople. In a century more, the Turks will find out that even these can be dispensed with, and water will find its own level in tubes across a valley, without their assistance.

The bendts, or reservoirs of water in the mountains, were originally constructed by the Greek emperors, when the capital of the Roman empire was transferred to Byzantium, and the great increase of population required a more abundant supply of water. They were called *ὑδράλια* and their preservation was deemed of such importance that several edicts on the subject were issued by different Emperors, many of which are yet extant; some regulating the planting of trees, others prohibiting the abstraction of water for private use, and one, issued in the year 404, fixes the penalty of a pound of gold for every ounce of water! These laws have been re-enacted even with more rigour by the Turks, as water is more necessary to them than to the Greeks. The embankments are planted with trees, to make them more firm and secure; and they prohibit, under the severest penalties, any person, not only from taking water from a bendt, but from cutting or digging up a tree on its borders.

The necessity for this strictness you will judge of from the following fact. I passed the autumn of 1822 at Belgrade, in the vicinity of which is situated one of the largest and most important of these reservoirs. The summer had been remarkably dry, and it appeared, from a meteorological table which I kept, that it had not rained from the 4th of April to the 2nd of November, with the exception of a few passing showers. The water in the bendts became low and muddy, and the Turks took the alarm. The Sou-ioldge, or water engineers, were sent out, and I accompanied them to some of the bendts: they measured the quantity of the water, and they found no more than sufficient to supply the city for fifteen days! Judge of the consternation of 700,000 persons, suddenly deprived of an element essential not only for domestic but religious uses, and having no other possible mode of obtaining it. Prayers were offered up in the mosques, and the sky was anxiously watched. The immutability of things in the East, and the illustrations they give to the writings of former times, is not the least pleasure a person experiences in these countries. The approach of rain is always indicated here, as it was in Syria, by the appearance of a small, dark, dense, circumscribed cloud, hanging over either the Euxine or the Propontis. A dervish stands on the top of the Jouchi-daghi, or Giant's Mountain; and when he sees a cloud, he announces its approach, like Elijah from the top of Mount Carmel. I one day climbed to the same place, and saw the dervish on the watch, and "I looked towards the sea, and beheld a little cloud rising out of the sea, like a man's hand, and gat me down that the rain stopped me not." In effect, it immediately followed, and the Turks were relieved from a very serious cause of anxiety.

In order to provide against such a privation, either by nature or an enemy, the Greek Emperors excavated the city, and formed immense cisterns in different places; to these the aqueducts led the water of the bendts, and they were always kept full. The most striking object in Constantinople is the aqueduct of the Emperor Valens, stretching from hill to hill across the city, and supplying the cisterns; it is the only one remaining of several described by historians; and, as its origin is curious, I will mention it. The Emperor, incensed at the conduct of the people of Chalcædon, who had favoured the party of Procopius, ordered their walls to be pulled down. Among the stones was found one with an oracular inscription, implying that "the walls of Chalcædon would bring a great supply of water to the city;" and to complete the prophecy, Valens erected his aqueduct with the materials. I often searched for this prophetic stone on the aqueduct, but could not find it. The streets in some places lead through it, in others run alongside of it. Vines and a variety of trailing plants have established themselves in the interstices of the stones; and, as their roots are supplied with the water which oozes out, they hang down with great luxuriance and beauty.

The cisterns which this and other aqueducts supplied still exist, but not as cisterns. Some which were open to the air have been gradually filled with earth, and are now gardens; those that were covered in are turned to other uses. One of these, called Φιλοξενος, the Stranger's Friend, from its being a public reservoir, is a vast subterranean edifice, supported on marble pillars, which, from their numbers, the Turks call Bin bir derek, the thousand and one columns. It is partly filled with earth, but still of great depth, having an arched roof supported by 672 marble columns, each column consisting, of three, standing on the top of each other. The cavity, when full, is capable of containing according to Andreossi's calculation, a supply for the whole city for 60 days. It is now, however, dry, and a number of silk-twisters have taken possession of it, and ply their trade at the bottom, in almost utter darkness.

Besides this, there is another, which Dr. Clarke searched for in vain, and supposes that Gillius, who describes it, must have confounded it with the one mentioned. I, however, having more time and opportunity than Dr. Clarke, discovered it rather accidentally, after a long search, and found it exactly as Gillius describes it. We entered a private house, descended a deep flight of steps, and found ourselves on the borders of a subterranean lake, extending under several streets. The roof was arched, and supported by 336 magnificent marble pillars; a number of tubes descended into the water, and supplied the streets above; the inhabitants of which, as Gillius justly observes, did not know whence the water came—"*Incolas ignorare cisternam infra ædes suas positam.*"

Of all the reservoirs which the prudent precautions of the Greek Emperors established, this is the only one which now exists as a cistern; and such is the apathy and ignorance of the Turks, that they themselves, it appears, did not, in the time of Gillius, three hundred years ago, and do not at present, generally know of its existence. The Turk, through whose house we had access to it, called it Yerè batan Sarai, or the Subterranean Palace; and said that his neighbours, whose houses were also over it, did not know any thing about it. Indeed, from the state of neglect in which the walls and every thing about it appeared, it seemed probable that it had not been visited or repaired since the Turks entered Constantinople. Should the Russians ever approach and lay siege to the city, a supply of water will be its first object. In its present state, if the besiegers cut off the communication with the bendts, which it is to be presumed they would do in the first instance, the city could not hold out for a week. It appears that the Sultan has prudently supplied it with corn; it is probable he will clear out the cisterns, and supply it with water also.

Having passed the bridge, we were proceeding along the river at the other side, when we were suddenly startled at the explosion of a cannon very close to us; and still more when we heard a ball whistle by us. We here found that some topghees, or artillery men, were exercising at a battery which stands over the river. They had placed a target just over our heads, on the bank above us, and, without giving the smallest warning, or waiting a moment till we passed, they discharged the whole battery of eight or ten guns, while we were in a right line between them and their mark. It was really a nervous thing to be thus exposed to the awkwardness of these fellows; a few inches less in the elevation of any of their guns might have been fatal to us. This was another instance of many that I met with, indicating the carelessness or disregard of human life which marks all the actions of this people. They wilfully kill a fellow-creature with less compunction, perhaps, than any other nation; but should they do so accidentally, they only attribute it to his destiny, and not to their own negligence. It was the first time, I think, I had ever heard balls whistle close to my head, and I could comprehend, though not much relish, Charles XIIth's music. We hastily passed on, instinctively bobbing our heads at every report, though the previous whistling of the ball had notified to us that it had already passed.

Our road from hence to the Selyvria gate lay directly under the walls of Constantinople; and I was well pleased to pass near them once more, and take, perhaps, a last view of these magnificent ruins. The city of Constantinople is built on a triangular promontory, projecting into the Sea of Marmora; two sides are washed by the sea, and the third is that which connects the triangle with the main land, and may be called its base. These sides were all well fortified with walls, which still remain, though in several places so dilapidated as to be incapable of any defence, without great reparation. The whole circuit is estimated at more than

BIBLIOTHECA BODLEIANA

twelve miles: the side washed by the harbour, three; that washed by the Sea of Marmora, more than four; and the base, along which we now passed, nearly five, extending from sea to sea, and terminating in the Seven Towers. We approached this wall through the suburbs called Blacherne, where the wall rests upon the harbour; and the appearance of itwas very striking. It rose to an extraordinary height, and towered above the plain below like the perpendicular face of a mountain. The base was constructed of vast masses of rock, forming that kind of architecture frequently met with in the very old structures of different parts of Greece, and called Cyclopæan, both on account of the gigantic stones of which it was composed, and because fable assigned to Polyphemus and his brothers the reputation of being its architects. They can have no claim, however, to any share in the fame of building this wall, as the date of its erection was long subsequent to that of their extinction, and they had ceased to exist even in fable.

The original town of Byzantium, built by a colony of Lacedemonians, in the year 660 A.C., stood upon the apex of the triangle, and occupied the space which now forms the enclosures of the Seraglio; and part of the walls of this very ancient city are actually standing, and cut off the gardens from the adjoining streets. The wall of Constantinople, which we now passed was built 978 years after, by Constantine, and repaired by Theodosius and other emperors, whose names are still commemorated on different parts of it. Directly opposite to us stood a palace, on the summit, called, at this day, the palace of Constantine, or Tekir Serai, though I could not learn to which of that name it had belonged. It appeared coeval with the wall itself, and its state of dilapidation corresponded : it is a most conspicuous and picturesque object from below, and commands a splendid prospect from above. The wall here is surprisingly perfect. Notwithstanding its vast height, no part of it has fallen. As it was the most inaccessible part of the town, it never was made the object of attack : the only injury it has suffered is from the hand of time ; and even this is compensated by the vast masses of ivy which cover the whole surface, even to the summit, with the most luxuriant foliage. This immense height is continued for nearly half a mile, where it is flanked by octagon towers, and that part commences which, being lower, required an additional defence.

As several breaches now presented themselves, and the wall was generally low, it was easy to climb up it, which I did not fail to do, and examine its structure. It consisted of a double wall, and a double fosse, which commenced at the Egri Kapousi, or Crooked Gate, and extended to the Seven Towers, on the Sea of Marmora. As the city is built on seven hills, the foundation of the wall partakes of the irregularity of the surface ; and in this place it rises and falls so considerably that part of the ground on the outside commands a view, over the wall, in its present state at least, of the inside of the city. It was for this reason, probably, that Mahomet chose this place for the scene of his attack ; and it appears, from his success, that he made a judicious choice, having combined it with another in a different quarter.

You will recollect that the Turks were about to abandon the siege, when Mahomet conceived an idea, which he executed with complete and extraordinary success. The wall on the side of the harbour was secured by the water, and the Greeks had drawn across the mouth, from the Seraglio point to Galata, a ponderous chain, protected by numerous ships, forming a barrier which the Turks could not penetrate. It was resolved, therefore, to drag the Turkish ships from the Bosphorus across the peninsula of Pera, and make a passage over land into the harbour, which they could not effect by sea. This was executed with complete success: in one night the Turkish fleet was carried up one of the numerous valleys which open on the Bosphorus, and so across the hills which separate the two waters; and, to the terror and astonishment of the Greeks, were found the next morning floating under their walls, in that part of the city now called the Fanal. It is said that the Greeks of this place, influenced either by terror or seduction, made no opposition to the entry of the Turks at a gate distinguished by a phanari, or lanthorn; and, as a remuneration, that quarter was assigned them to live in, which they have ever since occupied and designated by the same name.

The place where this extraordinary passage over the land was effected, which decided the fate of Constantinople, is a subject of much local discussion; and the point assigned for it is now called Balta Limen, about half way up the Bosphorus to the Black Sea. Balta was the name of the Turkish admiral who commanded on the occasion, and this little port, retaining his name, is considered decided proof of the fact. From hence to the harbour the distance is ten or eleven miles, which induced Gibbon to say, for the sake of probability, that "he wished he could contract the distance of ten miles, and prolong the term of one night." Now, had Gibbon visited the spot, he might have spared his wish, and established the probability. The place where the ships were drawn over was not at Balta Limen, but at Dolma Bactche, where a deep valley runs up from the Bosphorus to join that of the harbour, and they were only separated by a ridge of a few hundred yards in breadth. This valley is in the immediate vicinity of Galata; and the Genoese sailors of that town are known to have materially assisted the Turks in this transportation, the whole distance of which was not more than two miles, and might easily be performed within the time stated by the historians. I might further add, that Balta Limen, the supposed place, was not so called from a Turkish admiral, but from a Turkish word, balta, an axe—as the valley was formerly filled with wood, which the Baltages, or woodmen, were accustomed to cut down for fuel. I mention these facts to show you how necessary the actual view of a place is to the accuracy of historical detail, and to remove your scepticism on this point at least, as I would wish to do on every other, where it may have been excited by passages in Gibbon.

We now arrived at the Top Kapousi, or Gate of the Cannon, which was the gate where Mahomet entered the devoted city. It is called Top Kapousi, because the Turks have set over it some large globes of granite, such as they use for balls in their immense pieces of ordnance; and they have placed them here to commemorate the spot where they entered and took possession of this capital of the Christian world. At some distance, in front of this gate, is an artificial mound, called Maltepé, which I ascended. The summit commands a magnificent view of the city, the Sea of Marmora, and the country for a very great extent all round it. Here it was that Mahomet displayed the standard of his prophet, and directed the attack on this side.

When we contemplate the vast extent and power of the Roman empire, which had this city for its capital, and its advancement in all the knowledge of the arts and sciences necessary for its improvement and preservation, we are astonished at the easy conquest it afforded to a handful of obscure and illiterate barbarians, who, a short time before, had issued from the mountains of Asia, and were distinguished only by their ignorance and fanaticism. But when we further consider the powerful forces with which they now beleagured the town, and the inadequate means of defence possessed by the inhabitants; that the Turks had an army of more than 200,000 men, besetting it on all sides, both by land and sea; and that the actual number of fighting men inside the city did not exceed eight thousand, to guard its vast extent; that the

Turks were excited by that confidence which fatalism, and the cause of their prophet, always impart to his followers, and this confidence now roused to the fiercest energy by their uniform success in all their enterprises; that the Greeks, on the contrary, were totally depressed, not only by that weak superstition which then constituted the essence of their religion, but by the series of disasters that had for many years pursued them, and at length shut them up in this their last refuge;—our admiration and astonishment are equally excited by the vigorous defence which they made, and the confidence and patriotism which the genius and spirit of one man could inspire.

That one man was Constantine Paleologus. The name of Constantine occurs more frequently than that of any other in the history of the lower empire: it was borne by fourteen emperors; but they were all marked by imbecility, except the first and the last—he who founded the empire, and he in whom it terminated. The details given of this termination, and of the character and conduct of him who endeavoured to avert or delay it, are particularly affecting; and his devotion of himself to the cause of his country, when it could no longer be preserved, and seeking death in the midst of his enemies, are worthy of the best ages of Greece and Rome. The breaches which remain in the wall for a considerable extent, near this Top Kapousi gate, and which the Turks have never since repaired, attest the vigorous resistance made, and the utter hopelessness of any further effort to stop the torrent of barbarians that poured in through them. The body of Constantine was found in one of them, where he had placed himself as the last, but ineffectual, barrier; and a magnificent tree is now growing out of it, to mark, as Clarke says, "the sacred spot where the last of the Paleologi fell." The tree is that kind which yields the Cyprus turpentine;* and, as it was covered with red berries, I brought away a pocket-full of them, which I send you, to propagate in your garden this memorial, such as it is, of a genuine patriot; and I do it the rather, because it is the only one which remains of him. There is not, I believe, a single statue, inscription, coin, or medal, of him extant. It is remarkable that, while the cabinets of collectors are inundated with coins of his worthless namesakes and predecessors, not one should be yet found of this distinguished man; though the time in which he lived was so comparatively recent. There is one, indeed, of gold, reported to be his, having the legend, ΚΩΝΣΤΑΝΤΙΝΟΣ ΕΝ ΧΩ ΑΥΤΟΚΡΑΤΩΡ ΠΑΛΑΙΟΛΟΓΟΣ, "Constantine Palaiologos, Emperor in Christ;" but even this is justly suspected by Mionnet to be spurious. In all my inquiries in the East, I never could hear of one in any person's possession. He was killed in 1453, having reigned five years. The coins of Jovian, who lived one thousand years before him, and reigned only six months, are not at all uncommon.

---

* Pistaccia Terebintus.

CHAPTER III.

Sieges of Constantinople—1st, by Saracens, or Arabs, then a great maritime power—Mosque of Eyub—2nd by the same—Greek fire—3rd, 4th, 5th, and 6th, by the Russians in boats—7th, their expedition by land under Swatislas — Conversion of the Russians to the Greek church—8th, by Crusaders—9th and 10th, by the Turks —Prophecies and superstitious impressions of the Turks respecting the Russians—Russian conquests.

As Constantinople is likely soon to attract the attention of all Europe, by the siege with which it is threatened, you perhaps would like to hear, before I leave the walls, what sieges it has already undergone, that you may judge of the probability of the future by the experience of the past. Without going back to the period of ancient Byzantium, we shall merely consider those attacks made on it by different nations since it became the capital of the Roman empire.

The first, I believe, on record, is that made by the Saracens in the year 668. The Saracens, or Arabs, were at this period, you will recollect, the most maritime nation in the world; and they made immense naval preparations. They were under a superstitious impression that the sins of all those would be forgiven, who formed the first army that besieged the capital of the Christians; and they set out with a vast fleet, which covered the Levant and Archipelago. They passed the Dardenelles without opposition, and cast anchor about seven miles from the city, in the Sea of Marmora: here they disembarked and invested the city. Their line of assault was extended from the Golden Gate, at the Seven Towers, to the eastern promontory of the Blacherne, so that it included the whole length of the wall of Theodosius. The height and solidity of this wall, however, defied all their efforts. After a persevering succession of attacks, for the summer months, they returned to winter at the promontory of Cyzicum, now Artakui, in the Sea of Marmora. In the following year they returned, and persevered for six years in fruitless attacks, till sickness and casualties so reduced their strength, that they were compelled to return home. It was during this siege that Abu Eyub, or Job, the companion of the prophet Mahomet in all his wars, was killed near the walls, and his body buried at the eastern extremity, beside the harbour. Here it was discovered, by the revelation of a vision, to Mahomet II., nearly 800 years after; a splendid mosque was built over it, which is now the most remarkable object on that side of the city; and the present Sultans, in memory of the saint, are inaugurated at this mosque, by the ceremony of girding on their sword.

In about fifty years after, the Saracens, assisted by the Persians, made another attempt. News was brought to Constantinople, from Damascus, that this invasion was about to take place, and the Greeks took every precaution to prepare for it: provisions were laid in for three years, and all who could not so provide themselves were ordered to leave the city; a chain was drawn across the mouth of the harbour, and a multitude of small ships were built to defend it. The assailants, to the amount of 120,000 men, set out from Asia on horses and camels; advanced, like the army of Xerxes, to the Strait of Abydus, on the Hellespont; and so the first Mahomedan array marched into Europe, by this celebrated pass, to establish their religion on the ruins of Christianity. Leaving all the cities on their route untouched, they advanced directly on Constantinople, and invested the town on the land side from sea to sea. To aid the land forces, 1800 ships sailed from the coasts of Syria and Egypt, and advanced to the mouth of the Bosphorus. Leo Isaurus, the celebrated iconoclast, was at this time Emperor of the Greeks; and he showed as much energy in defending his capital as he did in reforming it. To allure the enemy's fleet the chain was withdrawn, and as they advanced the Greek fire-ships were launched against them. This mode of attack, therefore, is no new invention of the modern Greeks; it was that which their ancestors had practised in their naval engagements, with the same success, against their enemies. The composition of this ancient Greek fire was always kept a profound secret, and the very circumstance of its mystery added to its fearful effects. It was subsequently, however, described by more than one of the Byzantine historians, and appears, I think, to have been pitch, with sulphur and naphtha, or rock-oil. This latter substance I found in many places then under the Greek empire, particularly in the island of Zante, where it was seen and described by Herodotus, and exudes, at this day, in great abundance from the fountain, and in a highly inflammable state. When the ships, armed with this terrible but unknown substance, came in contact with those of the Saracens, it seems to have produced the same effect as on the modern Turks. They were instantly thrown into irremediable confusion, and many of them consumed. Two subsequent fleets shared the same fate, and but five galleys escaped to the coasts of Syria.

Meantime the land armies were exposed to the inclemency of an unusally severe winter. Historians say that for more than 100 days the ground was covered with snow,—a circumstance which I believe never occurred before or since. The country about Constantinople is subject to sudden and immense deluges of it, which are borne by a N. E. wind from the Black Sea; they are, however, of very short duration. But even these are very formidable to an Asiatic people, many of whom, perhaps, had never before seen such a phenomenon. In this state they were attacked by the Bulgarians, then a very barbarous people. They descended from Mount Hæmus, or the Balcans, and in one assault cut off above 22,000 of the half-frozen and torpid Arabs. At length, after a siege of thirteen months, they finally withdrew, and the shattered remains of their vast armies recrossed the Hellespont, never to return.

The next attack was from a very different quarter. The Muscovites, or Russians, had been accustomed to navigate the Black Sea, from the mouth of the Boristhenes, in canoes formed of a single hollow tree, and for that reason called by the Greeks *μονοξυλον*. These boats are still to be seen navigating the shores of the Black Sea and the Bosphorus, and are called at this day, by the Greeks, by the same name. They brought back the produce of southern climates, of which Constantinople was the depôt; and the cupidity of the Russians was excited to obtain by force, and briefly, what they could only slowly acquire by commerce. About the year 865, in the reign of Michael, son of Theophilus, they entered the Bosphorus in their hollow trees, and took possession of the harbour of Constantinople; but a tempest arose so suddenly and violently as to disperse and sink their fleet, without a moment's time to prepare against it, — a phenomenon very frequent at this day. This common and natural circumstance the Greek writers attribute to dipping the image of the Deipara, or Virgin, into the sea. The effects, however, were just as fortunate as if the cause had been preternatural, for the remnant of the Russian fleet precipitately retired to their own country, and for some time felt no disposition to return.

In about forty years afterwards they again ventured back. The Bosphorus, at its mouth, was defended by so strong a barrier of boats that the Russians could not penetrate. But they adopted an expedient which the Turks afterwards found so successful; they drew their boats over land, and launched them again inside the chain. It does not appear, I think, where this experiment was made, nor what was the final result of it.

A third expedition was undertaken against the city in 941, while the Greeks were engaged with another enemy. They detached, however, a few galleys, armed with their inextinguishable fire, against the barbarians, and their whole armament was instantly in a flame. The crews threw themselves into the sea and reached the land; but they were watched by the Thracians, who killed them as they reached the shore.

It appears that the Russians were as persevering in their attempts on this devoted city in ancient as they are in modern times. A few boats, which had escaped the destruction of this year, made their way home with the news, and they formed the nucleus of a fourth expedition, which set out the next spring. In attempting to enter the Bosphorus from the Black Sea, they were met by the Greek fire-ships, with the same success as before; but the Greeks, venturing too far, were attacked in turn by the remaining boats, that swarmed about them like Indian canoes round European ships, and the Greeks suffered severely; but the enemy was again repulsed.

The Russians were now determined to make a great and serious effort to attain the object of their cupidity, and it was no longer confined to mere naval preparations; but in the year 973 a formidable expedition by land was prepared, under their fierce and formidable leader, Swatislas. This man seemed another Souvarovv, to whom he bequeathed many of his qualifications. He slept on the snow in a bear's skin, with his saddle for a pillow; his diet was an acid drink like quass, and slices of horseflesh, which he broiled himself upon the embers. This savage the timid Emperor Nicephoras had invited to assist in repressing the Bulgarians for him, and he gladly availed himself of the pretext. He set sail from the mouth of the Dnieper, or Boristhenes,—from the spot where the Russians have since built their naval port of Cherson, to command the Black Sea—and proceeding from thence round the coast, in his fleet of hollow trees, he finally arrived at the Danube, which he entered. Swatislas landed 60,000 men at the mouth of the river, defeated the Bulgarians, and advanced to the Balcan mountains. As no precautions were taken to defend the passes, he was soon on the other side; and the Russians established themselves at Adrianople. Here they determined to accomplish that project which has ever since been cherished by them, of extending the empire of Russia to the shores of the Propontis, and making Constantinople their capital, and the great entrepot of commerce, from the East and South, to the North.

The Greeks, now dreadfully alarmed at the propinquity of their ally, sent him a formal invitation to evacuate their territory, as they had no longer occasion for his services. Swatislas replied that he could not return till he had visited and seen Constantinople. The timid Nicephoras had been succeeded by Zemisces, who had evinced his energetic character by murdering his predecessor, after which he immediately marched against the Russians. Swatislas, never contemplating a retreat, had left the passes of the Balcan unguarded behind him, and they were immediately seized by the Greeks. The Russians, thus cut off from all communication with those they had left at the other side, were sorely pressed, and at length compelled to make a sudden and very difficult retreat to the Danube, where they established themselves at Dristra, the modern Silistria. Here they sustained a siege of two months; but the Grecian galleys, having ascended the river, so completely blocked him up that his army was famished into a surrender. With a humanity not according with the general character of Zemisces, he had Swatislas and the remnant of his forces conveyed back to the mouth of the Boristhenes, with provisions for their support; but by the time they arrived, the winter had set in with great severity, and they were entangled and enclosed in the ice without being able to reach the shore. In this miserable and helpless state they were attacked by the equally barbarous people of that region; and a remnant only escaped to their own homes, bringing back with them, however, something of Grecian improvement.

Two remarkable events in the Greek church occurred in this Russian expedition. Zemisces found among the spoils of the Bulgarians an image of the Virgin, to whom he attributed his victory. He brought her in triumph in a chariot to the city, had her effigies for the first time impressed on the coins of the empire, and since then the Deipara, or Panaya, is held in the highest sanctity and veneration in the Greek church.

The other, still more important, was the conversion of the Russians to Christianity. Olga, the mother of Swatislas, had been baptized at Constantinople some years before, by the name of Helena. The seeds of the Gospel were thus sown, and the barbarians, when they entered the Christian territories afterwards, readily adopted the religion of the country, and those who escaped brought it back with them to Russia, which from that time became a member of the Greek church, and so continues.

You would think it tedious, perhaps, if I were to detail the attack and plunder of the city by the Crusaders,—whom the Greeks considered, and justly so, as fierce and brutal as any of their former invaders, describing them as *αγϱαμματοι βαϱβαϱοι καὶ αναλφαβητοι*, "unlettered barbarians, who did not know the alphabet;"—or the recovery of it by the Greeks, in 1261, after the Latins had held possession of it for fifty-seven years. I will not either enter into the particulars of the first attack of the Turks in 1422, when the walls resisted an assault of 200,000 men, or the last, some years after, when it finally fell into the hands of the Turks, with whom it still continues. These are events so comparatively recent, and of such notoriety, that you would justly charge me with serving you up a homely dish of *crambe repetita*, when you expected something *recherché* for your entertainment. Suffice it to say that this city has sustained ten important sieges by different nations, two of which only succeeded.

Of all these, however, those of the Turks and Russians only can be of any interest to you just now. The latter are threatening to approach by the same route as the former, from Adrianople, and it is highly probable the very same passage that admitted the Crescent will again admit the Cross. It is very well known that this is an event which the Turks are expecting; and their anticipations of it are not confined to military preparations. Their great burying-ground lies on the Asiatic shore, and is to be seen extending its dark cypress grove for a considerable distance in the vicinity of Scutari. This is, perhaps, the largest cemetery in the world, being one hour, or three miles, in length; and it has increased to its present size in consequence of the extraordinary predilection the Turks of Constantinople entertain for it. They are persuaded they will again be compelled to retire to Asia, whence they came; and they wish their bodies to be laid in a place where Christian infidels cannot disturb them. The great majority, therefore, of those who die in Constantinople, are transported by their friends across the Bosphorus; and the stairs or slip at which they embark is called, for this reason, Meit-iskelli, or the Ladder of the Dead.

This impression on their minds is confirmed by ancient prophecies, which are current among them. Prophecies on this subject existed among the Greeks at the time of the former Russian invasions; and some of them are given by Nicetas, Codinus, and the Byzantine historians, which prove that they were long current in the empire, and not modern fabrications. One of them I will mention. There stood in the Forum Tauri an equestrian figure, but it was not known whom it was intended to represent. On the base of the pedestal was a prophecy, which is thus described:—*ἐχει ἔγγεγραμένας ἵστοριας τῶν ἔστχατῶν μελλοντων* ΡΩΣ *πορθειν τῆν αυτὴν πολίν.* "It contains a history of future events; that the Russians should storm the city." The Turks, who have many confused recollections and traditions of Greek events, frequently give names, in their language, to places containing allusions to them; thus, they call Chalcædon, Kadi Kui, the City of the Judges, from some indistinct knowledge of the councils of the Greek church held there. In the same way they adopted the superstitions, and particularly the prophecies, current at Constantinople when they took possession of it,—one of which was this of the Russians, and so they have cherished it ever since.

They are influenced also by many other causes equally slight, which nevertheless make a powerful impression on the weak and superstitious fancy of a Turk. Among them is a coincidence of names which is rather curious. Constantinople was taken and lost at different times by persons who bore the same name. The Latins, under a Baldwin, obtained possession of it, and under a Baldwin they were again driven out of it. The city was rebuilt, and made the seat of the Greek empire, by a Constantine, the son of Helena, and in the patriarchate of a Gregory; it was taken, and the empire of the Greeks destroyed, under a Constantine, the son of Helena, and in the patriarchate of a Gregory; the Turks obtained possession of it under a Mahomet, and they are firmly persuaded they will lose it under a Mahomet — and that Mahomet the present reigning Sultan; and, to complete this chain of names, when the Greek insurrection broke out, a Constantine was the heir apparent to the Russian throne, and a Gregory was the patriarch of Constantinople. They hanged at the time one of these ominous persons, and the other has since abdicated the crown. Still they are persuaded that events will happen as they are decreed, and the fatal combination of Mahomet, Gregory, and Constantine, will yet destroy their power in Europe.

But, indeed, it does not require these portentous things to warn the Turks of their threatened destiny. The actual progress of the Russians ought to be a natural source of serious alarm. From the time that Peter the Great captured Azoph and advanced into Moldavia, they seem never to have abandoned their project of finally planting the Russian standard on the walls of Constantinople, and every succeeding year has been a persevering and sanguinary struggle to advance their object. Tcherkask, Taganrock, and the Crimea, were added to their conquests; and by the treaty of Kuchuk-Kinairdgee, in Bulgaria, signed in 1774, the cession of the Crimea was acknowledged, and a large tract of land lying between the Bog and the Dnieper surrendered to the Russians. It was now that Catherine, like Peter, began to build new cities in her enemies' territories, and give final permanency to the possession. The foundation of Cherson was laid in the mouth of the Dnieper, on the spot from whence Swatislas, many centuries before, had set out to invade Constantinople; and, to indicate the object of its erection, she had an inscription placed over the western gate — "This is the road to Byzantium;" which, I believe, is still to be seen there. Her great object, however, of making it a naval arsenal to command the Black Sea, was not answered; the men of war built there rapidly decayed,—an effect which was attributed to the fresh water of the liman, or lake, on which the city was built.

The Turkish territories, on the north of the Euxine, were divided by the great rivers that pour into that sea; and it seems to have been the object of the Russians to advance in every campaign from water to water, always securing the permanent possession of that which they had left behind. At the conclusion of the campaign in 1791, by the treaty of Yasi, in Moldavia, the territory of Oktchakovv was ceded to them, and so they advanced from the Dnieper to the Niester, and secured all the intervening country.

After the campaign of 1812, they obtained, by the treaty of Buchorest, in Wallachia, the land lying between the Niester and the Pruth; and so they pushed on their acquired territories to the latter river.

Having thus, in successive campaigns, annexed irrevocably to Russia all the Turkish possessions on the north of the Euxine, and strided from the Don to the Danube, their next and final step will be from the Danube to the Bosphorus; and there is every reason to apprehend they are now about to take it.

CHAPTER IV.

Tomb of Ali Pasha and his sons—Particulars of his death—Head exposed on a dish in the Seraglio—Extraordinary use intended to be made of it—How disposed of—Inscription on tombs—His wife Vasilissa—Distress and character.

HAVING contemplated all these things, and more, from the top of the mound, I descended; and we proceeded along to the Silivri Capousi, or gate of Silyvria, whence we were to strike into the country. Immediately opposite this gate, on a parapet wall raised on the way-side, were five Turkish tomb-stones ranged in a line in a remarkable manner, and forming striking objects in a small cemetry which is seen at this place: they were of white marble, and surmounted with turbans, by which the Turks always distinguish the rank and quality of the dead. These I found were the monuments of Ali Pasha, his three sons and his grandson. The manner of Ali's death has been variously reported, and the accounts I have seen are generally incorrect. The following particulars of that event, and what followed it, may be relied on; as they were obtained partly from the report of the Reis Effendi, and partly from eye-witnesses personally acquainted with the facts.

Ali had placed at Constantinople an Albanian Turk, who was his confidential agent, to manage his affairs with the Porte, and give him secret information of all that was going on. Suspecting, however, that he had used his influence to his prejudice, and had betrayed his confidence, he was determined to get rid of him; the next persons, therefore, whom he sent with dispatches to the Porte, had orders to kill this man before they left Constantinople. Two Albanians undertook the commission. They first proceeded, on their arrival, to the Reis Effendi, with their dispatches from Ali; received answers to convey back to him; and on their return through the town called at the house of their intended victim. As Ali's messengers had always done so, there was nothing extraordinary in their doing so now. Notwithstanding this, his agent, rendered suspicious either by his own consciousness or from some information, instead of coming to the gate, as he usually did, to receive their communication, appeared at the window above, and demanded any letters they had for him: they pretended to search for them; but, instead of letters, they drew out their pistols, and both fired at him from below. He was wounded, but not killed, and the Albanians immediately proceeded at full gallop through the town; and as this is the manner in which Tartars bearing dispatches always go, they were suffered to pass without inquiry or hindrance. Meantime the wounded man sent an account to the Porte of what had occurred, and Tartar cavalry were dispatched in all directions to arrest the fugitives. They were overtaken at Rodosto, about ninety miles from Constantinople, where one of them was seized, brought back, and executed ; but the other, after a vigorous resistance, effected his escape to Ali, and continued faithfully attached to him to the last.

This was the immediate occasion of the deposition of Ali. The Porte expressed the utmost horror at this attempted assassination of a man under the protection, and in the very residence, of the Calif of the Faithful. A firman, therefore, was immediately issued, that Ali was deposed from his Sangiac or province, and the government of it conferred upon his enemy. He refused to obey the firman, and it was for some time debated at the Porte what should be done with him ; at length, on the suggestion of Halet Effendi, then at the height of his influence, an army was sent against him. After various vicissitudes, he was so pressed by Hourchid Pasha, who commanded this army, that he was compelled to take refuge in a part of the citadel of Yanina, with about fifty men who had remained faithful to him. The place which he had chosen for his last retreat was a building divided into three stages, or stories ; the uppermost occupied by Ali and his immediate suite ; his treasures, which were supposed to be immense, occupied the next ; and the floor below was filled with gunpowder, and other combustibles, ready to be exploded at a moment's warning.

Hourchid, apprised of the localities of this fortress, and what arrangements had been made, sent his Silidhar to Ali, to propose that he should surrender at discretion, give up the citadel which he possessed, and consign his treasures to this officer, as the only reasonable line of conduct which he could pursue in the extremity to which he was reduced. He had heard, he said, that Ali intended to set fire to the powder, and blow up himself and his treasures, in case his demands were not complied with; but that this menace was idle—for, if he did not immediately decide, he would come himself and apply the match. This determined communication seemed to have terrified the old man, who, till that moment, had remained inflexible in his resolution not to submit: but the love of life prevailed when it was no longer of any value to him; and he replied that, considering the hopelessness of his situation, he would surrender himself, his fortress, and his treasures, provided his life were assured to him.

The Silidhar charged himself with this message to Hourchid, and returned after a short time with an answer,—that the accomplishment of his wish depended upon the Sultan exclusively; that he might assure himself that his good offices should be employed for the purpose; but, in the meantime, his only hope of success would depend on Ali's having previously surrendered his fortress, and all it contained, into his hands; and that, for the present, he should retire to a small island in the lake near the town, and await there the arrival of the Sultan's orders. Ali demanded time to reflect on this proposal; and, after several conferences, it was at length agreed that he and his little troop should

BIBLIOTHECA·BODLEIANA

evacuate the fortress and retire to the island; but that he should leave behind him a man in whom he had confidence, to act according to circumstances: if the return of the messenger sent to the Porte brought him and his companions assurances of safety, every thing was to be surrendered; if not, to be blown into the air. The person whom he left behind, and who undertook to execute this extraordinary commission, was a man who, he knew, would do it. His name was Kûtchuk Achmet, or Little Achmet; his body was contracted by a wound he had received in his leg, and he was so lame as to be almost powerless; but he was known to be a man of the most daring intrepidity, and who would not hesitate to blow himself into the air to execute any command entrusted to him.

It is among the anomalies of the human character, that some action is found to contradict the whole experience and conviction of former life. Ali was himself the most suspicious, because he was the most artful and perfidious, of men; he moreover knew that he had to deal with an enemy as artful and perfidious as himself, and who never lost an opportunity, by any restraint of faith or honour, of taking an advantage of an adversary, even if he had not given such provocation as he had, and so was not the marked and hopeless criminal he knew himself to be: yet, on the simple reliance of a vague promise, he surrendered himself, and in his old age clung to a life which he had a thousand times exposed with the most fearless indifference. He was received on the island by the Silidhar, with a number of men equal to his own party, and they made a show of rendering him all the honours due to his rank as Pasha and Vizir; and, after having been treated for some days by Hourchid with an appearance of great kindness and regard, the suspicions of the practised dissembler, which were never known to sleep before, were now completely lulled, and he issued an order to his faithful adherent to surrender the fortress with which he had been entrusted. This was done, and the treasures and the powder were removed to a place of security.

Ali now entertaining, it should appear, some apprehension of the consequence of his imprudence, demanded that one of his captains, who commanded a small corps of about a hundred men, should be admitted to the island with his troops, and remain there. This was complied with by Hourchid, who immediately sent an equal number of his own troops, at the same time, to hold them in check.

Different Pashas, of inferior rank, had been in the habit of daily visiting Ali; but on the 31st of the moon Djemazim-ewiel, corresponding with our 5th of February, the Governor of the Morea, Mohamed Pasha, also paid him a visit. They held together a long conversation of a very confidential nature, and mutual attachment and good-will seemed to be established between them. Mohamed pressed him to name any thing in which he could contribute to his personal comforts, particularly in the article of provisions; and offered to procure for him such as he desired, however rare and difficult to be had. Lamb is considered a great luxury by the Turks, at this particular season, and it is very difficult to procure, because there is a strict law which prohibits its use before March. This, Ali now said he would prefer to any other food, and it was instantly promised by his friendly visitor; who asked him again, was there any thing else in which he could gratify him? The old man replied that there was one thing more, which he was reluctant to name, because his religious scruples restrained him; but, pressed by his friend, he named a particular kind of wine, which was also immediately promised him.

The conversation continued a short time longer in terms of great amity, and Mohamed rose to depart, with expressions of affectionate good-will on both sides. As they were of the same rank, they rose at the same moment from the divan on which they were sitting, and the Pasha of the Morea, as he was retiring, made a low and ceremonial reverence: the Pasha of Yanina returned it, with the same profound inclination of the body; but before he could recover himself again, Mohamed drew his yatigan from his girdle, and plunged it into the back of his host with such force that it passed completely through his heart and out at his left breast. Ali fell dead at his feet, and his assassin immediately left the chamber with the bloody yatigan in his hand, and announced to those abroad that he had now ceased to exist. Some soldiers of Mohamed entered the apartment, severed the head from the body, and, bringing it outside, held it up to their own comrades and the soldiers of Ali as the head of a traitor. Finding themselves thus betrayed, the soldiers of Ali instantly attacked their adversaries, headed by the lame Albanian, Kûtchuk Achmet. He was soon killed, and the rest were overpowered, who now, finding all resistance fruitless, made no further opposition, but joined in the cry of "Long live the Sultan, and his Vizir Hourchid Pasha!" Such was the real termination of Ali Pasha's career: he who had himself so often betrayed others fell a confiding victim to the treachery of his guest, in the very spirit of the Roman's sense of retributive justice, "Ut necis artifices arte perirent sua."

But the circumstance which renders the affair more remarkable is that it was done, not merely with the assent, but by the contrivance of the Turkish government, who boasted of this act of duplicity and perfidy, in their public communications, and rewarded with the highest honours the man who had thus, they say, "executed the will of his Sovereign."

It was generally rumoured at this time, in Constantinople, that Ali was on his way to the city; and a Tartaravan, or carriage supported on poles, like a sedan chair, suspended between four mules, had actually set out to meet him. When it returned, it brought back, not Ali, but his head; which, as usual, was sent up to be exhibited as the head of a malefactor. It arrived on the 23d of February, enclosed in a box; and on the 24th it was exposed in the court of the Seraglio to all who wished to see it. I took a janissary, and proceeded there to witness a display of Oriental usage which has remained unchanged from the earliest times.

As Ali was a Pasha, his head was treated with the respect due to his rank. Instead of being exhibited in the common way at the gate, it was placed on a dish, on a low marble pillar, between the first and second gates of the Seraglio; where it exactly resembled John the Baptist's head in a charger. Over it, at some little distance, hung a yafta, or paper containing his accusation, like that which was placed over malefactors on the cross; and beside it stood a bostangee, with a wand in his hand. The dish was surrounded by a small circle of people, who, when I approached, made way for me; and the bostangee touching the dish with his wand, it turned round, that I might have a distinct view of the head in every position; while the people looked on with the most imperturbable gravity, without evincing any more emotion than if they were looking at the stone pillar on which it stood.

The head was merely a scalp—that is, the cranium and brains were abstracted from the flesh, and their place supplied with a stuffing of other materials; but the operation, which the Turks are very dexterous in performing, was executed with such skill and neatness that the external form and features were as perfect, and the expression more vivid, than if the head had not been detached from the body. The countenance was pallid but plump; not collapsed, but full, and expressive of character. It was large and comely, evidently belonging to a portly man of a commanding presence; it had the appearance of openness and good humour—covering, as I thought, under a smooth exterior, a ferocious and faithless heart. The top of the head was bald, giving the full contour to a remarkably ample forehead. On the crown, however, was a large tuft of grey hair hanging down for some length behind, after the manner of the modern Albanians, and the ancient Greeks of the same country, the Καϱακωμαοντες Αχαιοι. On his chin was a remarkably handsome beard, of silver grey, about six inches long. Many people were reading the yafta, or superscription, set up over his head, on the wall beside him, so I expressed to the janissary a strong wish to have it, when it was no longer wanted; and, as the Turks do every thing for money, I promised him a good reward: he communicated my wishes to the bostangee, and a few days after he brought me the paper, of which the annexed is a literal translation.*

As Ali had at this time made a considerable noise in Europe, and excited, in no small degree, the interest of the people of England in particular, a merchant of Constantinople thought it would be a good speculation to purchase the head and dish, and send them to London for exhibition; and he informed me that he had actually offered a large sum of money for them. The head, however, was reserved for another, and a more meet and seemly, purpose. Among his early associates was a Solyman Dervish, who had afterwards become his confidential agent in several important negociations. They had some difference of opinion; on which Solyman left his service, retired to a convent, and took the order of a dervish. When he heard of the death of his old friend and master, he was much concerned; and, when his head was exposed, he purchased it from the public executioner for a higher price than the merchant had offered. He afterwards obtained the heads of his three sons, and of his grandson, who were all decapitated in succession, under various pretences; and having deposited them in this spot, he placed over them the tombstones I had seen just opposite the Selyvria gate, that all who came there might see them and read their fate.

---

* Appendix, No. II.

On the first stone is the following inscription:—"Here lies the head of the once celebrated Tepedelenly Ali Pasha, Governor of the Sangiac of Yanena; who for upwards of fifty years pretended to independence in Albania." On the second is the following:— "Here lies the head of Veli Pasha, late Governor of Tirhala, and son to Ali Pasha, formerly Governor of Yanena, who has been put to death by the cutting off of his head." On the third:—"Here lies the head of Muhtar Pasha, of two tails, late Commander of Arlonia, son of Ali Pasha, formerly Governor of Yanena, who has been put to death by the cutting off of his head." On the fourth:— "Here lies the head of Saalih Pasha, of two tails, late Commander of Lepanto, son of Ali Pasha, Governor of Yanena, who was put to death by the cutting off of his head." On the fifth:—"Here lies the head of Mehemed Pasha, of two tails, late Commander of Delvina, son of Veli Pasha, formerly Governor of Tirhala, who has been put to death by his head being cut off."—All these stones have the following date, Gemazeel aheer 1237, that is, corresponding with our February, 1822.

Veli Pasha, like his father, had amassed a large sum of money, which he sent to Santa Maura, and deposited with the English in trust for the benefit of his family, when he was obliged to retire from Albania. After remaining there for some time, the Governor, apprehensive that the Greek insurgents, having intimation that such a treasure was deposited there under so small a garrison, might be induced to make a sudden descent and carry it off, took the precaution to send it in a ship of war to Malta. What has since been done with it I cannot inform you.

With respect to the treasures of Ali, that were said to be so immense, they fell very short of expectation. It was supposed that a large share of them had been sent to the insurgent Greeks, with whom he had opened a communication, to enable them to come to his relief, and raise the siege of Yanena. This is the manner in which Ali's wife accounted for the disposal of a great part of it.

This lady, usually called the Vasilissa. Βασιλισσα, was the daughter of a Greek priest of Yanena, to whom Ali was greatly attached. It was at first reported that she had betrayed him, and had three chiflics, or tracts of land, assigned to her as a reward. It is certain that she did help to dissuade him from the desperate project of blowing her and himself up with his treasures, and was the medium of communication between him and Hourchid on the occasion: but it does not appear that she had the slightest suspicion of the treachery intended; and it is certain she received no reward, further than being permitted to live. On the 19th of March, a short time after the exposure of her husband's head, she arrived at Constantinople in an aruba, or Turkish carriage, drawn by buffaloes, and was sent in custody to the residence of the patriarch, who is made responsible for her safe keeping. Here I soon after saw her. She is a fine woman, about thirty-five years of age, remarkably comely and elegant in her person. She never goes from her apartment, except across the court, to the patriarchal church, which she constantly attends; and then she is closely veiled. She is left in such a state of destitution that a subscription was proposed for her support, and I was applied to for the purpose. Her brother was at that time confined in the prison of the Bostangee Bashee, and in a still greater state of destitution. I do not mention this as a proof of her innocence; for withholding a reward, in Turkey, on such occasions, is no proof that it had not been promised and earned; but her character was, on all known occasions, just and amiable. She was a faithful companion to Ali, notwithstanding the disparity of their years, and had a powerful influence over him, which she always exerted for the service and benefit of other people.

CHAPTER V.

Ali's enemy, Halet Effendi—Janissary institution—Death of Hadgé Bectash—Mode of presenting petitions—Dismissal of Halet—Manner of his death—Conduct of his wife—Treatment of his banker—Sultan resolves to suppress the Janissaries—Details of that event—Terrible carnage—Number destroyed—Masses of dead bodies in the Sea of Marmora—Uniform of new troops—Traits of the Sultan's character.

AND here, perhaps, you would wish to know what became of Ali's inveterate enemy, Halet Effendi, by whose advice the war against him was undertaken and prosecuted to his destruction. I will tell you—not only because I have no where seen the circumstances of the death of this once powerful man accurately stated, but because they led ultimately to the destruction of the whole corps of janissaries.

Halet Effendi had been ambassador at the Court of France; and, after a residence there of some years, he returned home, bringing with him some tincture of the literature and feelings of Europe. The Sultan, pleased with his acquirements, appointed him to the situation of Nizamdgé, or Keeper of the Signet; who affixes the Sultan's name and titles, convoluted together into a complicated signature, to all official papers. Holding no other post than this, which confers no power or patronage, he at length gained such an ascendency over the Sultan's mind, and the decisions of the Turkish cabinet, that for several years he was known to be the main-spring that moved the whole machine of Government. This secret influence, which, though not acknowledged, was known to all the world, became, like all such interference, very irksome to those who held official situations; but particularly so to the janissaries, who were exceedingly jealous that any one should dictate to the Sultan but themselves. After some time, therefore, they became very discontented, and had various meetings in different places: provisions were at the time scarce and dear, and the people in general were disposed every where to complain. Among those who had the greatest influence with the janissaries, was a dervish named Hadgé Bectash. You are aware that this corps owed its institution to one of that class.

In the year of the Hegeira, 763, Mourad Algasé, the third Sultan from Othman, instituted a new military order. He selected the fifth part of those who were taken prisoners in the Greek wars, to instruct his new corps in the art of war and gunnery; and, to give them a stability founded on the religious prejudices of the people, he sent them to a dervish of great reputed sanctity, named Al-Hadgé-Bectash. The dervish cut off the sleeve of his tunic, which was of coarse linen, put it on the head of the Aga, and, blessing the troops, he called them Yeni-seri, or new soldiers. This name, with slight variation, they are known by at the present day, and the dervish's sleeve still hangs suspended from the head, whenever the janissary appears in uniform; they holding the memory of him who conferred them both, in the highest estimation. The dervish, Hadgé Bectash, therefore, as a descendant of their patron, possessed their entire confidence, and at their instance represented very freely the state of things to Halet Effendi. This, however, gave great offence; and on the 28th of February, 1822, after a strong representation of this kind, Hadgé Bectash was banished from Constantinople. It was given out that he had gone to Persia, where it was known that the affairs of his convent frequently led him; but it was generally believed that he was strangled, and he never again made his appearance.

The janissaries, indignant at this, now held more frequent meetings; and the final result of their deliberation was to draw up a petition to the Sultan, or rather a demand, for the dismissal of seven of his ministers who were most offensive to them. This petition was presented to the Sultan in the usual form, on his way to the mosque, on Friday, the 1st of November, 1822. On every Friday, which is the Turkish Sabbath, the Sultan proceeds to some mosque in the city on horseback, as well to set his subjects an example of piety, as to show himself to them: the particular mosque he proposes to go to is announced beforehand; and every person who wishes to present a petition avails himself of this public opportunity. On this occasion, I saw a man stand in a conspicuous place in the street; as the Sultan approached, he held in both his hands a large folded paper, which he set over his head. It caught the eye of the Sultan as he passed, and he nodded to one of his attendants, who walked over to the man, took the paper, and put it into a bag, and then passed on.

The janissaries now anxiously waited for an answer, but no answer was returned; and, on the next Friday, they charged their janissary Aga to demand an explanation. It is his duty to attend the Sultan to the mosque, and to hold his stirrup while he dismounts from his horse; and he was directed to avail himself of that opportunity to inquire the result of their petition. He did so; and then the Sultan expressed his surprise and his entire ignorance of the whole affair. The Aga, who was a plain, rude man, in a few energetic words explained to him the state of things, and the necessity there was of immediately attending to the complaints of the janissaries. Inquiries were therefore made after the petition, and it was found at the Porte, in the bureau of one of the ministers; those whose deposition was demanded had laid it there, and never suffered it to reach the Sultan. It is said that the Sultan himself, alarmed at the state of affairs, had several times proceeded incognito through the streets and coffee-houses of Constantinople, like his predecessor, Haroun Alraschid; and, mixing with the people in disguise, had formed his opinion from their conversation. He particularly did so on the evening of the 9th of November; and on the next day the ministry was broken up, and four of the members who composed it exiled to Asia Minor.

It was reported that Halet Effendi, the most offending of them all, was immediately strangled, to appease the resentment of the janissaries: but this was not the case; he was reserved to exhibit another extraordinary proof of Turkish faith in their transactions with one another. The Sultan was strongly attached to Halet, and on his dismissal assured him of his personal safety; and, to confirm his word, he had given him a written protection under his own hand. He further told him, that he meant to recall him when the present excitement should subside; and in the meantime directed him to retire to Brusa, as the pleasantest place of exile he could appoint for him. Halet set out with perfect confidence, being allwoed to take with him a retinue of forty horse as a guard of honour, and having his written protection in his bosom. On his way, however, he found his place of exile changed to Konia, which he considered as further proof of the Sultan's good-will. To ingratiate himself, it is supposed, with the janissaries, he had formerly become a member of a college of dervishes; at Konia there was a large establishment of them, among whom he intended to retire for the present, and live in perfect security under the protection of their sanctity. He advanced leisurely, by easy stages, and was every where treated with distinguished respect by the constituted authorities wherever he rested.

When he arrived near the village of Bola-Vashee, where he intended to pass the night, he was overtaken near the town by a chouash, attended by an escort of twenty horse, who passed him rapidly on the road. This man had been dispatched after Halet, and had in his bosom another firman from the Sultan to bring back his head. He arrived first at Bola-Vashee, apprized the Muzzellim, or Governor, of the object of his mission, and that his victim was following immediately after him. It was then agreed between them that Halet should not be permitted to proceed to Konia, lest the influence of the dervishes should throw any obstacle in the way of his execution; so, having arranged every thing, the Muzzellim and his attendants met Halet at the gate with the usual show of attention and respect, introduced him to an apartment in his house, and, after the refreshment of coffee, they sat on the divan, smoking their pipes in friendly conversation; one having no suspicion, and the other not giving the slightest intimation of what was to follow.

The executioner now entered the room, and immediately produced from his bosom the Sultan's firman for Halet's death. Halet, in reply, coolly put his hand also into his bosom, and produced the Sultan's firman for his safety. The Muzzellim calmly examined them, and found that his death-warrant was that which was last dated, and gave it as his opinion that it was that which must now be executed. Halet then proposed to proceed to Konia, and write back by the chouash a letter to the Sultan, to rectify what he affirmed was all a mistake: but the executioner would consent to no delay; he therefore produced his bowstring, and at once put an end to all discussion, by strangling him on the divan where he sat. His head was cut off, and brought back by the chouash, with the same rapidity as he had come. It was exposed, as usual, on a dish in the court of the Seraglio, where the head of his enemy Ali had been exhibited a few months before: but it had not been treated with the same respect by those who had prepared it; for it was frightfully disfigured in the operation. A great crowd was gathered round to see it, and they expressed an exultation, which, considering the apathy of a Turk, was a strong indication of the unpopularity of the man, and reminded me of the fate of Sejanus, while they examined his mutilated features:—

> Ducitur unco
> Spectandus—gaudent omnes—quæ labra—quis illi
> Vultus erat—nunquam, si quid mihi credis, amavi
> Hunc hominem.

Halet, among other acts of munificence, and in accordance with those ideas which he had adopted from European society, had built a fine library at the College of Dancing Dervishes, at Kioutoupkané, in Pera, and in imitation of Rachûb, the celebrated Vizir of Osman III., had annexed to it a splendid mausoleum, in which his body was to be deposited after his decease. His wife, with whom he had not lived happily, was so rejoiced at his death that she sacrificed two sheep, and went to see his head exposed; but, softened by such a dismal sight, she relented, purchased his head for 2000 piastres, and deposited it in his splendid tomb. The inveteracy of the janissaries, however, was not to be appeased by his death; they insisted that his head should be thrown into the sea; and, notwithstanding all opposition, it was actually disinterred, brought to the Seraglio point, and cast into the current of the Bosphorus.

The treasures which Halet had amassed were immense. As the property of all who are executed, and indeed of all men in public situations, merges in the state at their death, precautions are generally taken to secure it in the hands of a Saraf, or banker, who is for the most part either an Armenian or a Jew. The deposit is merely one of honour, and there is nothing to prevent the banker from appropriating it to his own use, but then he runs horrible risks even in holding it. The first thing always done, on the execution of a public man, is to seal up his house, and the next to seize on his banker; and if any doubt arises as to the real value of the effects, he is immediately put to the torture to extort confession. This was the case of the Armenian banker of Rhagib, as mentioned by Baron de Tott; and this was also the case of the Jewish banker of Halet Effendi. This man's name is Hazekiel, and he bore an indifferent character. He appeared among the crowd at the exhibition of Halet's head, and laughed, or affected to laugh, at the fate of his benefactor. His house stood on the shores of the Bosphorus, at Kourou Chesmé. It was immediately searched, and several large chests filled with jewels and specie were discovered. A man, who lives in the village, informed me that it required eight hummels, or porters, to bring some of them to the boat that was to convey them to Constantinople; and when laid in, the boat was sunk to the edge of the water. In this way they procured to the value of five millions of piastres; but this was not deemed sufficient, and the wretched Jew was again put to the torture, which was applied till he disgorged three millions more; so that the whole sum the state has acquired by the death of this favourite amounts to eight millions of piastres, or about 300,000*l.*

The death of Halet, though not the immediate, was the remote cause of the extinction of the janissaries. The present Sultan resembles Peter the Great in many points of character; the same determination in undertaking, the same energy in pursuing, and the same relentless rigour in executing, any purpose: like Peter, he found the domineering of his prætorian guards no longer tolerable; and, as Peter rid himself of his Strelitzes, so Mahomed determined to dispose of his janissaries. It had been long a favourite project of the Turkish government to introduce European discipline among their troops. Selim, the predecessor of the present Sultan, attempted to establish it, among other improvements which that enlightened Turk endeavoured to introduce into the empire; but his subjects were not ripe for it, and he fell a victim to the rage of the janissaries. The Greek war, however, had now convinced every thinking man of its necessity; as they saw the Egyptian troops had adopted it, and so were able, though very inferior to the Turks, to change entirely the state of affairs in the Morea. The Sultan was determined once more to make the attempt: if the janissaries assented, to hold them in check with his disciplined troops; if they opposed it, to exterminate them altogether. Having, therefore, secured the concurrence of some of the most influential men in the state, he matured his plan, and proceeded to act on it accordingly.

He first, by money well applied, by promises, menaces, and in some instances by secret execution of the refractory, brought over a majority of the janissary officers to acquiesce in his plan. In order to be more secure of their concurrence, and to take from them the power of retracting, he exacted a written declaration of their approval of his plan, and their determination to promote it. They agreed to furnish one hundred and fifty men from each Orta or regiment; and Egyptian officers, who were already instructed and practised in European tactics, were sent for to drill and discipline the new corps. The Turks, like all ignorant people, annex more importance to words than things; so it was necessary to manage them on this point. The former regiments, which Selim had attempted to discipline, were called Nizam dgedit, or the new regulation, and the very sound of any thing like an innovation on ancient usage had at once prejudiced the people against it. This ill-omened name, therefore, was laid aside, and the same thing was called by an opposite appellation, Nizam attic, or the old regulation, and the troops were satisfied. It was further declared that it was merely the revival of an old institution of Soliman I.; so things went on very quietly under that impression, and the soldiers came regularly to drill.

They were so far advanced that the 15th of June was appointed for a general review, when the Sultan, the Ulemas, and the Ministers, proposed to be present, and the Etmeidan was fixed on as the field of exercise. In order that you may not confound names, as I was wont to do, it may be necessary to inform you that Meidan, in Turkish, signifies a place, of which there are many so called in Constantinople: Ok-meidan, the place of the arrow, where the Sultan exercises archery; At-meidan the place of the horse, the ancient Hippodrome, of which the Turkish word is a translation; and Et-meidan, of which we now speak. This last is a very extensive area near the centre of the city, which had been always appropriated to the use of the janissaries, and it was enlarged and prepared for the grand field-day. It literally means, the place of meat. It is entered by a lofty gateway, opposite to which is an edifice, with an inscription on it in large Turkish characters:—"Here is the place where meat is distributed to the janissaries."

On the day preceding, the different corps were ordered to assemble here to practise together, that they might be more expert in their evolutions before the Sultan. It was now, for the first time, that the soldiers perceived that they were practising the very thing they had all determined to resist. A bairacter, or standard-bearer, as soon as the tardy thought struck him, cried out aloud—"Why this is very like Russian manœuvring;" another answered him, "it is much worse;" and a strong feeling of dislike was beginning, unexpectedly, to manifest itself. To stifle this rising discontent, one of the men was severely reprimanded by the janissary Aga, to whom his expression had been reported, and the other was imprudently struck in the face by an Egyptian officer. This seemed the signal for a general display of feeling: discipline was abandoned, and all the corps assembled were at once in a state of commotion. They turned into the streets; robbed and insulted all they met; and such seemed to be the general sympathy that the police made no attempt to interfere or restrain them. The janissary Aga had rendered himself particularly disliked by the active part he had taken to promote the plan of discipline. A party of the mutineers, therefore, proceeded to his house to assassinate him. He had just time to make his escape: but they killed his kiaya, or lieutenant, and destroyed every thing they found in the building; and in their rage even went so far as to violate those observances which a Turk holds in the highest respect,—they entered his haram, and abused and insulted his women. The Sultan was, at this time, at Beshiktash, a kiosk a few miles up the Bosphorus; and here the janissary Aga, the Grand Vizir, and other ministers from the Porte, immediately repaired, and informed him of what had happened.

The ministers had scarcely left the Porte, when the mutineers arrived there: they were joined by an immense mob of the lowest rabble; and, to make a common cause with them, the new corps tore off their uniforms, and trampled them in the streets. They then proceeded to demolish the edifice by battering it to pieces: they plundered and carried off any valuables they found within, and destroyed the archives which they supposed had registered their organization.

The janissaries now displayed a spirit of determination, which they never manifest but in extreme cases. The first thing that struck me, on my arrival, as odd and singular in the streets of Constantinople, was an extraordinary greasy-looking fellow, dressed in a leather jacket, covered over with ornaments of tin, bearing in his hand a lash of several leather thongs; he was followed by two men, also fantastically dressed, supporting a pole on their shoulders, from which hung a large copper kettle. They walked through the main streets with an air of great authority, and all the people hastily got out of the way. This I found, on enquiry, was the soup-kettle of a corps of janissaries, and always held in the highest respect: indeed, so distinguishing a characteristic of this body is their soup, that their colonel is called Tchorbadgé, or the distributor of soup. Their kettle, therefore, is, in fact, their standard; and, whenever that is brought forward, it is the signal of some desperate enterprise. These kettles were now solemnly displayed in the Etmeidan, inverted in the middle of the area, and in a short time twenty thousand men rallied round them.

The crisis had now arrived which the Sultan both feared and wished for; and he immediately availed himself of all those resources which he had previously prepared for such an event. He first transmitted secret orders to the Aga Pasha of Yenikui, and to the Topgee Bashi, or Commander of the Artillery, to hold themselves in readiness with their forces, if their presence should be required; and then he summoned a council, which was numerously attended. He expressed to them the state of the janissaries, their spirit of mutiny, and their incapability of subordination; he declared his intention of either ruling without their control, or of passing over to Asia, and leaving Constantinople and European Turkey to their mercy; and he submitted to them, as a measure of immediate expediency, to raise the Sandjâk Sheriff, or Sacred Standard of Mahomet, that all good Musselmen might rally round it. This last proposal met with unanimous applause, and orders were immediately issued for the purpose.

This sacred relic, said to have been the small-clothes of Mahomet, is never produced but on the most solemn occasions, and it was not seen in Constantinople for fifty years before. It was now taken, from the imperial treasury, to the imperial mosque of Sultan Achmet. The ulemas and softas walked before, and the Sultan and his court followed it, all rehearsing the Koran: fellas, or public criers, were sent to announce every where what had been done; and in a short time the solemn news was communicated all over the city. This seems to have been a master-stroke of policy, listing at once on his side the prejudices and fanaticism of the whole nation. No sooner was it announced than thousands rushed from their houses in all directions, and joined the procession with the fiercest enthusiasm. When they entered the magnificent mosque, the mufti planted the standard on the pulpit, and the Sultan pronounced an anathema against all who refused to range themselves under it. The

Aga Pasha's troops now arrived from the Bosphorus, and the Topghee Bashi landed his artillery at the Yali Kiosk, just under the walls of the Seraglio. The Galiondgees, or Marines, and the Bostandgees, or Corps of Gardeners, had also been previously prepared and in readiness: so that every thing seemed to have been as perfectly matured as it was sagaciously planned. A few who had joined the janissaries had landed higher up in the harbour: they were but a handful, and it was already seen that their cause was desperate.

Four officers of rank were dispatched to the Etmeidan, to offer the Sultan's pardon to the janissaries, if they would desist from their demands, acknowledge their error, and immediately disperse. This, of course, was rejected with scorn. The experience of centuries had taught them that they had only to persist in their demands to have them conceded; and in this conviction they immediately put to death the four officers who had dared to propose submission to them. They peremptorily demanded that the Sultan should for ever renounce his plans of innovation; and that the Grand Vizir, the Aga Pasha, the janissary Aga, and Negib Effendi, the Egyptian agent, should be delivered up to them, to be punished as subverters of the ancient usages of the empire. The Sultan demanded from the Shiek Islam, whether it was lawful for him to put down his rebellious subjects by force. The Shiek replied that it was. "Then," said the Sultan, "give me a fetva, authorizing me to kill them if they resist." He did so; and every thing was accomplished.

The Aga Pasha had by this time collected a force of 60,000 men, on whom he could entirely depend; and he received immediate orders to put the janissaries down by force, which he lost no time in executing. He surrounded the Etmeidan, where they were all tumultuously assembled in a dense crowd, and having no apprehension of such a measure; and the first intimation many of them had of their situation was a murderous discharge of grape-shot from the cannon of the Topghees. Vast numbers were killed on the spot, and the survivors retired to their kislas, or barracks, which were close by: here they shut themselves up; and, in order to dislodge them, it was necessary to set the kislas on fire, as they refused all terms of surrender. The flames were soon seen from Pera, bursting out in different places; and, that none might escape, the barracks were surrounded, like the Etmeidan, with cannon, and the discharges continued without intermission. It is not possible, perhaps, to conceive any situation more horrible than that in which the janissaries now found themselves; the houses in flames over their heads, and the walls battered down about them; torn to pieces with grape-shot, and overwhelmed with ruins and burning fragments. As it was determined to exterminate them utterly, no quarter was any longer offered or given, and the conflagration and discharge of artillery continued for the remainder of the day. The janissaries, notwithstanding the surprise and comparatively unprepared state in which they were taken, defended themselves with a desperate fierceness and intrepidity. The Aga Pasha was wounded, and had four horses killed under him, and his troops suffered severely. At length, however, opposition ceased, when there was no longer any thing left alive to make it. The firing slackened and silenced; the flames were extinguished of themselves; and the next morning presented a frightful scene,—burning ruins slaked in blood—a huge mass of mangled flesh and smoking ashes.

During the whole of the two ensuing days, the gates continued closed, with the exception of one to admit faithful Musselmen, from the country, to pay their devotion to the sacred standard; and they came in crowds, with the Imaun, or parish priest, at their head. But the principal remnant of the janissaries, who had escaped the carnage of the Etmeidan, was thus shut in, and unremittingly hunted and destroyed; so that the streets, as well as the barracks, were every where covered with dead bodies. During all this time, no Christian was allowed, under any pretence, to pass over to Constantinople. But, though the two places are separated only by a narrow channel, the most perfect tranquillity reigned in Pera; the people bought and sold and pursued their ordinary occupations; and would have known nothing, perhaps, of the tremendous convulsions of the other side, if it were not for the blaze of the fire and the report of the cannon.

The exposure of the Sandjâk Sheriff brought immense crowds to Constantinople. It was a sight as rare as it was holy to the faithful; and many considered it equal to a visit to the tomb of the Prophet. The Sultan, in the meantime, appeared in the uniform of the new corps, and went to the mosque, attended by the Seymen, Topghees, and Cromboradgees, instead of his usual guard of janissaries, whose nizams, or badges, were every where torn down and trampled upon: they had been affixed to numerous gates and guard-houses in the city, and indicated the extensive power and influence of the corps to which they belonged. The janissaries were also distinguished by certain marks on their arms, indicating the Orta to which they belonged. This was tattooed, in the same manner as is frequently seen on the arms of our sailors: the skin was punctured, and a solution of gunpowder was rubbed in, which left an ineffaceable mark under the skin. It was particularly directed that this should be obliterated; but it was found impossible to erase it; and such was the terror and alarm of the unfortunate survivors that many were known to cut out the whole piece of flesh, rather than retain about them any mark which would betray the fact of their having been janissaries. On the next day, the Sultan publicly anathematized the whole body of janissaries,—inhibited the mention of their name, or any allusion to them,—and in their place solemnly conferred the appellation of Assakiri Mohamoodich, or forces of Mahomet, on the new army now forming to replace them; and, in the evening, fellas, or public criers, were every where sent about the city and suburbs to proclaim that tranquillity was restored.

The number of janissaries destroyed on this occasion is variously reported: besides those who perished at the Etmeidan, barracks, and in the public streets, multitudes were caught and privately strangled in the houses where they were found, or brought to appointed places where they were beheaded together. These slaughter-houses, as represented by eye-witnesses, were very horrible. None of the large body assembled were supposed to have escaped. All the officers, with the exception of a few of high rank who had joined the Sultan's party, were known to have perished; and the general opinion is that 20,000 were sacrificed on the occasion. Arubas and other machines were employed for several days in dragging down the mangled bodies, and casting them into the harbour and Bosphorus. Here they lay till, becoming buoyant by corruption, they again rose to the top, and were floated into the Sea of Marmora, where the eddies frequently carried them into still water; covering the surface with large putrid masses, in which boats and ships were sometimes entangled and delayed; exhibiting, in nearly the same place, the reality of that which the poet only feigned of the vessel of Xerxes impeded by the bodies of his own soldiers—

> Cruentis
> Fluctibus, ac tarda per densa cadavera prora.

Those who were not destroyed in the attack, or afterwards in the houses, were banished from Constantinople to the different parts of Asia from whence they came. A certain number were put together in the same Teskerai, or passport, and they were transported across the Sea of Marmora to the Gulf of Ismid or Moudania, where they were landed, and thence proceeded to their own country.

They had generally amassed money, which was taken from them, and a small sum allowed for their several expenses to their places of abode. In this way 20 or 30,000, who had concealed themselves and escaped the first massacre, were permitted to leave Constantinople; and, as they had suffered before from wounds, privations, and anxiety of mind, numbers sunk under debility, and died on the road; so that it is supposed not half of them ever reached their own country.

The first effect visible from this revolution was in the uniform and discipline of the new soldiers, so unusual and extraordinary a sight in a Turkish city. The troops before had no uniform; and, as every Turk goes armed, you generally could not recognize a soldier from a citizen. The janissaries alone were distinguished on dress days by bonnets, with long lapels hanging down behind, to resemble the sleeve of Hadgé Bectash; and on ordinary days by an enormous turban stuffed out, and bound with coarse canvass. These ponderous and cumbersome things were laid aside, and the nizam attic, or new troops, have tight caps, which are equally light and convenient. On their feet, also, they formerly wore large boots or slippers, with sharp toes turned up, which seemed rather to impede than assist their walking. These, like the turbans, are also thrown aside, and European shoes are substituted, fastened on with straps, which are confined either by thongs or buckles. To these improvements are added uniform jackets, cross belts, and muskets with screwed bayonets; and they were seen every day, not moving in tumultuous and irregular masses, as before, but marching, drilling, and mounting guard, with all the regularity of European troops.

Since the destruction of the janissaries, a death-like tranquillity has reigned at Constantinople, which no cause of excitement can disturb. Had the public mind been in that sensitive state, when the first news of the battle of Navarino arrived, which displayed itself at the breaking out of the Greek rebellion, it is highly probable that the whole of the Frank population would have fallen victims to a popular frenzy which no authority could control. But their spirits were subdued, and their courage broken down; and the ordinary causes of irritation were powerless to move them. Whether the discipline of the new corps can supply the want of this undisciplined energy, in future encounters, remains to be tried. Had the new system time to organize itself; had habit rendered the discipline agreeable to the Turkish soldier, and practice made him expert, no doubt it would have been a renovation which would have infused energy and vigour into a decaying system. But the Turkish empire seems just now in a perilous state of imbecility:—the old military destroyed, the new unorganized; their courage subdued, their attachment alienated; and, just at the critical moment, threatened with a combination of force such as they never, in their highest state of power, had to encounter.

The present Sultan, who has effected this hazardous undertaking, in which so many of his predecessors failed, is a man not in the prime, but still in the vigour, of life. He succeeded his brother Mustapha, in the year 1808, and so has been on the throne twenty years. He is now the only survivor, I believe, of thirty children—fifteen boys and fifteen girls—which his father left: he is the last of the male race of Mahomet of an age fit to reign, and it is to this circumstance, they say, he is indebted for his inviolability; had there been another of the sacred race old enough to substitute in his place, the janissaries would have long since deposed him. He had two sons; and to one of them, about the age of ten, their eyes were turned as his successor, when he should arrive at competent years: and he knew, by experience, it was as easy for them to do a thing as to say it; for both of his predecessors had been strangled—one of whom was his own brother. His son prematurely died; and it was reported that he had been made away with by his own father, lest he should be set up in his place.

It is known, however, that the boy died of the small-pox, and that his father has given an extraordinary example to his subjects, by having his surviving children vaccinated; and so has shown, in one instance at least, a disposition to adopt European improvements, in things not merely military. He is, moreover, well versed in Oriental literature, writes and understands Arabic well; and his hata sherifs, which he always dictates, and sometimes writes with his own hand, are admired for their style and composition. He is not a man of morose and cruel disposition in his own family; on the contrary, he has several daughters by different mothers, to all of whom he is affectionately attached; and, in his ordinary intercourse in private life, he is urbane and affable. His public conduct, however, has been marked by extraordinary fierceness and unrelenting rigour, not only to Rajas, but to Turks themselves; and in this he has shown an impartial disregard to human life, and not a strict adherence to human obligations. But, whatever his conduct has been to his own subjects, to those of other nations he has afforded the most inviolable protection. He has discontinued the barbarous practice of his predecessors, in sending ambassadors to the Seven Towers; instead of which, whenever they disagree, and are disposed to depart, he affords them every facility, and those of their nation who please to remain are in security. During the frenzied excitement of the populace, which took place at the breaking out of the Greek insurrection, the odium and prejudice of the Turks extended to all Christians; yet the Franks were perfectly safe, while the Greeks were shot without mercy wherever they were met by the mob; and, notwithstanding a few accidents which occurred to individuals in the confusion, we never hesitated to walk abroad, either in the town or its vicinity, for business or amusement, though every Turk was armed with a yatigan and case of loaded pistols, which he was ready to use on the slightest provocation. On more recent occasions, where such real cause of complaint and irritation existed, it is but justice to the present Sultan to say that his moderation and good faith have afforded examples which the best Christian nations in Europe might be proud to follow.

CHAPTER VI.

Balûklé or Church of Fishes—Extraordinary superstition—State of Greek Church—Deserted country close by Constantinople—Quails, locusts—Restless instinct of a species of Alcedo—Buyùk Tchekmadgé, curious bridge—Khan at Bvados-Raki—Murder of a courier—Selyvria—Butter originally made in Scythia, and brought by the Turks from hence at the present day—Inscription over the gate of Selyvria—Anecdote of Theodora—Italian language more universal in the East than French, and why.

We now turned from the wall, and proceeded along the road that led to Selyvria; and at the distance of a quarter of a mile arrived at Balûklé, or the Church of Fishes. The church is so called from a legend that has rendered it very celebrated among the Greeks. There stood on this place, when Mahomet laid siege to Constantinople, a small monastery of Greek caloyers, who, it seems, were not molested by his army. On the day of the decisive attack, a monk was frying some fish, when news was suddenly brought to the convent that the Turks had entered the town through the breach in the walls. "I would as soon believe," said he, "that these fried fish would spring from the pan and become again alive." To reprove the incredulous monk, the fish did spring from the pan into a vessel of water which stood near, and swam about as if they never had been taken out of it. In commemoration of this miracle, a church was erected over the spot, containing a reservoir of water, into which the fish, who still continued alive, were placed: the 29th of April was appointed in the Greek calendar as a festival to commemorate the circumstance; and a vast concourse of people used to assemble here on every anniversary day, to see the miraculous and everlasting fishes swim about in the reservoir.

As this was considered one of the most distinguished edifices of the Greek religion, it was one of the first on which the Turkish rabble vented their spleen on the breaking out of the Greek insurrection. They tore down the church to its foundation; and as we passed by it exhibited a heap of ruins. The Greeks say, however, that the Turks could not kill the vivacious fish; so I entered the place, to witness the miracle with my own eyes. A poor caloyer, with his tattered robe of blue cotton, was counting his beads among the ruins; and seeing me gazing about in search of something, he seized me by the arm, and led me to a small pool of water under a broken archway, and exclaimed with vivacity, while his care-worn countenance was lighted up, Idhoo psari, affendi, or, "Behold the fish, gentleman." In effect, I did see some small fry darting through the water, which seemed to have come from a stream on the outside, with which the pool had a communication. I gave the worthy man a piastre or two. He was well satisfied to receive the money, but still better that I had seen the miracle; and I left him enjoying the pleasing conviction, that one visitor, at least, had not departed from the church incredulous.

My first impression on going to the East was, that I should see Christianity on the spot where it was preached by the Apostles, in that pure and primitive state in which they had left it. It was with equal disappointment and regret that I found the ceremonies of the Greek church even more departing from the simplicity of the gospel than the Latin—its display more gaudy, and its superstitions more puerile. In the Latin church, architecture, painting, and music, have been called in aid of religious impressions, and its deviations have been covered with such a drapery of art and science, that they are almost concealed in the splendid and beautiful display of its accessories. But the Greek church has no such aids. Its edifices are mean and dirty; its paintings, the rudest and most tawdry attempts; its music the most dissonant and intolerable. Yet, with all this, there is a great ambition of splendour. The inside of every church is filled with painting, and the walls hidden with pictures, which have little of resemblance to the thing represented, but are profusely covered with tin and tinsel; and, as far as kneeling to and kissing them with the deepest respect is an indication of devotion, they are the objects of their profoundest veneration. It is true that the Greeks have, at different times, struggled long and successfully to emancipate themselves from these things; and, in many respects, have made considerable approximations to the pure doctrine and discipline adopted by part of the Latin church at the Reformation. Among others, they have excluded images from their worship as idolatrous, and the spirit of the Iconaclasts is at this moment as active in the Greek church as at the time ef Leo Isaurus; but their adoration of pictures is singularly ardent, and they, who regard with horror a representation of wood or stone as a "graven image," are seen to "bow down" without scruple to paint and canvas. Among the upper classes of the Greeks of the Fanal, the puerilities and tawdry display, which mark their worship at present, are as lightly thought of as in the reformed church; and the general distribution of the Scriptures, in modern Greek, for the Bible Society, by my excellent friend, Mr. Leeves, has, I believe, not a little contributed to extend this feeling; still it is confined to the enlightened few, and the great body of the people are, as yet, even more weak and superstitious, perhaps, than those of any other country.

We now entered the plain that surrounds Constantinople, and passed the ancient Imperial Kiosk of Dand Pasha, where the armies generally assemble for any expedition against the Christians, and from whence they are dismissed by the Sultan, who repairs here in person for the purpose. Near this place, the eye could command an extensive view of the country on all sides. The first and most striking impression was the exceeding solitude that reigned every where around. We were within a few hundred yards of the walls of an immense metropolis, where 700,000 people lived together; but if we had been at the same distance only from the ruins of Palmyra, we could not have witnessed more silence and desolation. The usual villas which are scattered near the suburbs of a large city were not to be seen, and the crowds which generally throng the entrance no where to be met with. A single team of buffaloes, dragging an aruba, or a solitary horseman, scarcely visible on the horizon, were the only objects that indicated the existence of social life close by the great city. Nothing, perhaps, marks the indolence and inactivity of the Turkish character more than this circumstance. The shores of the Bosphorus are very populous, and from Constantinople to near the Black Sea is one continued village. The intercourse is proportionably great, and the surface of the water is a moving picture of boats passing and repassing. This mode of motion is peculiarly adapted to Oriental indolence. The Turk reclines on a cushion, smoking his pipe, and is carried the distance he wants to go without exertion or discomposure. If he had a residence in this quarter, he could only walk or ride to it, as there are, generally speaking, no carriages or proper roads on which they could run; the vicinity of the city, therefore, on this side, is abandoned; and, with the exception of a very few scattered farms, it is a perfect desert.

In about four hours we passed San Stephano, on the sea-shore, the usual residence of the Franks, particularly the English, during the autumnal months. It is built on a point of land which projects into the sea; and this promontory is the favourite haunt of quails, who make it their point of starting from, on their migratory excursions. The immense quantity of these birds found in different parts of the East has always been a subject of remark; and the island of Ortygia, in the Egæan Sea, was so called from the flocks which frequented it. At Constantinople they begin with being a luxury, and soon become the commonest food, of which every one gets tired. They first appear, as I have been informed, on a promontory near Derkon, on the Black Sea, and then on the promontory of San Stephano, on the Sea of Marmora. It should seem, therefore, that their migration was from Russia, and their progress towards Africa. When they land, and before they take their flight, the ground is covered with them, and as you walk along they spring up from every tuft and little bush: on the next day they are gone. It is very remarkable that, while every year presents this phenomenon, just under the eye, and circumscribed to a particular spot, nobody could really tell from whence they come, or whither they go. After the most diligent inquiry, I never yet could learn that they have been seen in a flock, flying over either land or sea. To account for this, it has been asserted that they migrate in the night; but, if they crossed the Black Sea, they must be on the wing during the day, for they have no resting-place till they arrive at Derkon.

Locusts are migratory insects, but they are constantly seen as they move along. In the year 1823, I passed an extensive plain near Brusa, in Asia Minor, and the ground was covered for several inches deep with them. Their larva had been deposited there the year before, by a passing flock, and they were at this time not sufficiently old to fly. In about two months after, they took wing, and directed their course to the N.E. The cloud was seen every where as it passed, and it appeared like a dense veil of gauze over the city of Constantinople. The great body proceeded on; but immense numbers of stragglers alighted, and filled the streets and gardens of Pera. The garden of the British Palace was so covered with them that they took exclusive possession of it; no one could pass along the walks without wading through them, and in a short time they devoured every thing that was green. One morning they were seized with a sudden and simultaneous impulse; they again took wing all together, and disappeared towards the Black Sea. Here they were met by an adverse wind, which they were not able to stem, and they perished just at the mouth of the Bosphorus. Their bodies were carried in by the current, and washed against the shores of Buyukderè and Therapia, where I saw them in thousands, dead and dying; but the great mass floated opposite to Pera, where it met the current from the harbour; and here it formed an immense quay, almost a mile in length, marking the divisions of the streams, till at last it was broken and dispersed in the Sea of Marmora. Here was a chain of phenomena that I, in common with thousands, witnessed in the migratory habits of these insects; but no one has ever seen any thing similar in the flocks of these migratory birds. Even our common, familiar, and domestic swallow, which visits and departs from our houses every year, has eluded our enquiry;

and it is to this day undecided, whether they retire to other regions when they disappear, or remain torpid in our own.

There is another bird in this country which has often excited my surprise and curiosity, and which, I believe, is peculiar to this place. Every day are to be seen numerous flocks of birds, not quite so large as pigeons, with dark backs and white bellies, passing up and down the Bosphorus with great rapidity. When they arrive either at the Black Sea, or Sea of Marmora, they again wheel about, and return up the channel; and this course they continue, without a moment's intermission, the whole of the day. They are never seen to alight, either on land or water; they never, for a moment, deviate from their course or slack their speed; they are never known to search for or take any food; and no visible cause can be assigned for the extraordinary and restless instinct by which they are haunted. The French call them *les ames damnées;* and certainly, if being allowed no cessation or repose be included in the idea, it is not misapplied. They fly very near the surface of the water; and, if a boat meet a flock of them transversely, they rise a few feet over it; if directly, it divides them like a wedge. Their flight is remarkably silent; and, though so numerous and so close, the whirr of their wings is scarcely ever heard. They are so abundant, in this particular spot, that I have reckoned fifteen large flocks in my passage from Pera to Therapia. I have often wished to shoot one, to examine it; but the Turks have such a tender and conscientious regard for the life of every animal but man, that no person is permitted to kill any bird upon the Bosphorus, without incurring their displeasure. The only work in which I have seen it mentioned, is Andreossi's "Sur le Bosphore." He calls it Alcyon voyageur, to distinguish it from the Halcyon of the ancients, which was supposed to build its nest on the waters. It is a species of Alcedo, but which of the forty-one, I have not been able to determine.

The day, which was hitherto very fine, was now overcast; and particles of humidity floating in the air, and now and then entering the eye, gave a sure anticipation of rain, while the sky was yet very clear and serene. Mustapha had, early in the morning, asserted that it would rain before night. I asked him why. He replied, that the wind was changing to the west. This is a more sure indication of rain in the East than in our uncertain climate, and recalls the decided expression of the Gospel, "When you see a cloud rise out of the west, you say there cometh a shower; and so it is." His anticipation was justified,—the rain now fell in torrents.

The scarcity of rivers in Thrace is one of its remarkable peculiarities, and has been noticed by the ancient geographers. We now arrived at one of the very few rivulets which trickle into the sea through the extensive plains. It was called by the ancients Bathyas, 102 stadia from Byzantium: the Turks have run a wooden platform across it, and call it Kutchûk Tchekmadgé, or the Little Bridge, to distinguish it from another not far distant. In about an hour we arrived at the second, and passed one of the most extraordinary-looking bridges in Europe. It runs across a small stream, called by the ancients Athyras, and by the Turks Buyûk Tchekmadgé-sou, or the Great Bridge River, from the extraordinary length of the bridge. The rivulet dilates itself into a bay, where it meets the sea, and the bridge is carried across it: it consists, in fact, of four bridges, having twenty-six arches.

At Buyûk Tchekmadgé the rain abated, and we found boats at each side the bridge, the crews of which were engaged in fishing. This place abounds with excellent fish, of which Mustapha, with a prudent precaution, purchased two large kalkans for a piastre. The kalkan is a species of turbot, called so by the Turks because it resembles a buckler, which kalkan signifies. Its back is covered over with hard cartilaginous bones, like a shield studded or bossed with large nail-heads. It is the only species of turbot found in those seas; and, though so full of bones, is an excellent fish. At the extremity of this long and extraordinary bridge, on an eminence towards the sea, stands another town, inhabited by Greeks. It is very pleasantly situated on the slope of a hill, with trees and houses intermixed, and is pretty and picturesque. It is, perhaps, from some allusion of this kind, that it is now called Καλικρατι. It was formerly Malentias, and a naval station.

The rain now began with great violence, and it became dark; the roads were saturated with wet, and we went on sticking and floundering in the mud, having completely lost our way, and by chance at length we arrived on the sea-shore. Here the edge of the water became our guide till we arrived at Koum Burgaz, or Burgaz in the Sand, to distinguish it from two others of the same name. Hence we went on in snow, sleet, rain, wind, and darkness, for two hours more; and arrived about nine o'clock at Bvados, very wet, cold, and dirty. This was a specimen, on the first day of my journey, of what I was to expect in the long and dismal road, at this season of the year, between Constantinople and Vienna; and I learned early to prize the accommodations of my janissary cloak.

In this village, however, we found an excellent khan, kept by a Greek, and much frequented. Four rooms above stairs, provided in a superior style to any khan I had ever seen, were filled with Turks travelling to Salonichi, so we were glad to be lodged in the coffee-house below. There is usually, in coffee-houses attached to khans, a raised platform, covered with a mat and carpets, which travellers occupy when the khan rooms are full; and this we gladly took possession of. It was painted very recently in panels, and was as fresh and clean as an English coffee-house—exhibiting a striking contrast to those usually met with. Here our host was a well-looking Greek, who attended to us with an assiduity and urbanity which were neither Turk nor Greek. Besides the everlasting pilaw, I had the kalkans boiled, and, with the aid of raki punch, counteracted the effects of wet and cold. I do not know if the term raki has any affinity with the Indian arrack: it is an ardent spirit, distilled from the skins of grapes when the juice has been expressed for wine ; it is rendered aromatic with angelica, and a portion of gum mastic disolved in it. Though very clear and transparent when unmixed, if water be added it becomes first azure, and then opaque and milky; the gum, which was held in solution in the alcohol, not being soluble in water. It is a very fragrant and pleasant spirit, though cheap, and despised by the better class of Greeks, who prefer the worst rum or brandy as a liqueur.

It rained very hard in the night, with a storm of wind, but the clouds had exhausted themselves, and the wind changed to the north: so that the morning was clear starlight. At five o'clock, before day dawned, we started again. About an hour from Bvados, we came to a small bridge in a valley, rendered remarkable by the murder of a German courier about sixteen years ago, at the disturbed period called the Time of the Robbers. At this time, when the formation of the nizam dgedit, or new corps, was opposed by the janissaries, the commotion which followed seemed to dissolve the whole frame of civil society. Troops of independent marauders established themselves all over Roum eli, or Thrace, seized on the different towns, and every village was a camp, whence these robbers issued and plundered the country up to the very walls of Constantinople; rendering the roads for some time impassable, except by large armed bodies. The courier was proceeding with only a Tartar janissary, and had advanced a little before him. When he arrived on the bridge, he was fired at by four ruffians concealed below, and six balls were found to have entered his body. The janissary was also fired at; but he, being behind, escaped back to Bvados, and, returning hastily with a guard, came on the robbers before they could plunder the baggage-horse, or even the body of the courier, whose watch was found in his pocket and sent back to Constantinople. The robbers, however, escaped with impunity. The courier's grave is seen beside the bridge —a melancholy memorial to passing travellers.

At eight o'clock we arrived at Selyvria, and breakfasted. There are few places, however poor, where a traveller may not get coffee, bread, and eggs, which are generally found in every village at the baccûls or hucksters. But, in order to breakfast after the fashion of England, he will always want butter, which Mustapha could not procure for me at this place. It is certainly a curious fact, that a substance so simple and so estimable as this latter should not have yet found its way into these countries. It is generally admitted that the word we translate butter, in the Scriptures, was not the substance we call by that name; nor is it mentioned by Homer or even Theocritus, among the rural articles of food. It is a substance of Scythian invention; and, when the first Greek writers noticed it, they called it *βουτυρον*, the cheese of the cow, supposing it to be similar to that well-known preparation, which seems to have been in use from the earliest time, as well as several fluids which had the property of producing it by coagulating milk. Dioscorides, I believe, is the first person who really describes butter, by directing it to be melted and poured over vegetables like oil. It is as little known and used now as formerly. Cheese and curd are universal wherever there are cattle; but a traveller never meets with butter. In the more southern countries of the East, where the olive is cultivated, and the heat is unfavourable to the process of making or keeping butter, it is not extraordinary that its use should be unknown, when oil is so good a substitute; but among the Turks, who are herdsmen, abound in black cattle, live in a temperate climate, and who daily make cheese, yourt, curds, kaimac, and sundry other preparations of milk, it is really surprising that they should not yet have learned the simple art of separating the cream, and shaking it into butter. That which they use is still brought, as formerly, from Scythia; and they are content with the coarse, rancid, tallow-like substance, which is sent from Russia, in buffaloes' skins, when they possess the means of having it sweet, pure, and fresh themselves every day. A cow or two supplies an English family with it every morning, but I never met with it fresh any where else.

On every side which you approach this ancient town, by sea and land, venerable-looking ruins are visible on an eminence. In passing through before, in a deluge of snow, and a total stranger in Turkey, I had neither time nor opportunity to stop; but I was now resolved to examine them. I therefore set out, taking a poor Bulgarian of the khan to show me the way. The town of Selyvria is very ancient. It is mentioned by Herodotus, who calls it Σηλυβϱια, the termination βϱια being the name for a town, in the language of ancient Thrace. It was subsequently called Selymbria, but it has now returned to its original and primitive orthography, Selyvria; the Greek β being pronounced as a v. It was in the midst of vineyards, as it is at the present day; and the ancient town, like all the Greek cities, stood on an akropylis on the summit of a hill. The walls are yet entire. They form three sides of a large quadrangle; the fourth being a steep and lofty precipice overhanging the sea, and presenting an inaccessible and perpendicular face, as alarming to look over as Dover Cliff. At this precipice the side walls terminate, leaving a magnificent esplanade open to the sea, and more securely guarded than by any artificial fortification. The Greeks, therefore, built no wall here, where none was necessary. The surface of the ground above is a perfect level; and, perhaps, no town in the world can present so fine and commanding a platform. The area within the walls is filled up with mean houses and some dirty streets, inhabited principally by Jews and Greeks. The walls are built of hewn stone, interlayed with strata of Roman brick, as large as square flooring tiles. There are five gates yet standing, which are closed at night. Over one of them is a very perfect Greek inscription; it is cut in relief on several blocks of stone, in large letters; these are inserted in the wall, and the whole forms one line, placed very high over the arch of the gate, and extending a considerable way at each side. The inscription, though apparently sharp and perfect, I could not read, it was placed so high, and covered so with lichen; two stones, however, seemed to have escaped this vegetation, and I read on them the name of ΘΕΟΔΟΡΑ.

Three women of this name are found on the coins of the Lower Empire. One, the wife of Constantius Chlorus, step-mother to Constantine the Great; she could not have been the person intended, for many reasons, independent of the intrinsic evidence of the writing, which, had it been of that period, would have been, like that on her coins, in Roman characters. Another is Theodora, who reigned with her sister Zoe, whose name, on the coins she struck, is spelled ΘΕΟΔΩΡΑ, with an omega. The third was Theodora, the wife of Theophilus, and mother of Michael, whose name is always written, as on the inscription, with an omicron, and who is, therefore, most probably the person. She was distinguished by several circumstances. When Theophilus wished to select a wife, his intention was announced, and several ladies, most distinguished for beauty and accomplishments, presented themselves as candidates for his favour. On an appointed day, they arranged themselves in an apartment in the palace, and the Emperor, with a golden apple in his hand, walked along to make his choice. He remarked aloud, in passing, that women had been the cause of much evil in the world; and one young lady, hoping to recommend herself by her wit and spirit, immediately replied, that His Majesty must allow they had also been the cause of much good. The Emperor turned from his fair antagonist with dislike, and, fixing his eyes upon another, who seemed diffident and shrinking from notice, he placed the golden apple in her hand, and selected her for his wife. This was Theodora. She did not deceive his choice, but was celebrated for her modesty and prudence. On the death of her husband, she was appointed Regent to her son Michael, and for eleven years conducted the affairs of the empire. She was also distinguished for her piety; and particularly interested herself in the restoration of images in the churches, which had been expelled and destroyed by the Iconoclasts. Among the remains of Selyvria, is a very ancient Greek church, held in great sanctity at this day. My guide gave me to understand it was built by her whose name was over the gate. Theodora was Regent in 842; and, if this ancient building was of her erection, it must have stood as an edifice in which Christian worship was performed without intermission for nearly 1000 years.

From this upper town extends the more modern one to the sea below, inhabited almost entirely by Turks. It has a small port, in which some craft were lying. Several of the inhabitants of the lower town speak Italian; and I was more than once saluted by voices from the shops as I passed by—"*Ben Venuto Capitani: d'onde Bastimento?*"—supposing I must of necessity have arrived at the port in a

LIOTHECA·BODLEIA

ship. The only language of Western Europe spoken by the natives of Turkey is Italian. The Venetians, but particularly the Genoese, settled at Galata under the Greek emperors, and spread their language wherever their active commerce extended. Their descendants still speak it; and one is surprised to find French, the general language of the West, superseded in the East by Italian. The population of the lower town is principally Turk at present; formerly the shops and khans were kept by Greeks, but they have all fled or been killed, and their places occupied by Turks. A few years ago, it generally happened that the master was a Greek, and the attendant a Turk; now the master is always a Turk, and the attendant generally a Greek. The town contains about 8000 inhabitants, and sends wine and oil to Constantinople.

CHAPTER VII.

Erekli, ancient Heraclea, easily recognized from the description of Diodorus Siculus—Peopled by Hungarian captives—Walls of Anastasius and Miltiades—Delta of Thrace—Beauty and depopulation of the plains—Road marked by tumuli, and stones erected by a Salictar—Children brought like lambs to slave-market—Depopulation of Kinlikli—Buffaloes—Amulets against evil eye—Tchorlû confectionary—Turkish traiteur—Miserable lodgings in Turkish coffee-houses—Tchorlú Kur—Alarm of Surrogee, and why—Melancholy murder of Mr. Wood—Immense tumulus nigh Caristran—All tumuli not tombs.

Selyvria is built on a promontory which forms one extremity of a bay. Our road lay along this bay, and over the promontory which formed the other extremity; having passed this, we entered upon some fine downs like those of Sussex, at the termination of which was the eminence on which Erekli stands, running out a considerable way into the sea. Erekli, the ancient Heraclea, is one of the many towns which derived its name from the celebrated Phœnician navigator, who penetrated into the remotest extremities of the then known world, the western end of the Mediterranean, and the eastern end of the Euxine. Diodorus Siculus describes this town, which was also called Perinthus, as situated on an elevated neck of land, about one stadium in length; the houses thickly set, and conspicuous for their height, and outtopping one another as they rise up the hill; so that the city presented the form of an amphitheatre. This is exactly the appearance it exhibits at the present day, and is one of the many examples which has struck me, of the comprehensive accuracy of the brief and graphic sketches of the ancient geographers. Though the harbour is magnificent, forming a roadstead like a horse-shoe, it appears as much neglected as Selyvria. Indeed, the whole of the maritime towns on this once commercial coast, though they still exist, are reduced to a few hamlets, which are little more than fishing villages. Rodosto is the only one which deserves the name of a commercial town, and it is indebted for its prosperity to the descendants of Franks. The Turks, in their various inroads into Hungary and Austria, carried back with them a number of the natives, many of whom were colonized at Rodosto. They brought with them their European habits and feelings; and introduced and infused their industry and activity into the indolent Asiatics whom they found there.

From the promontory of Erekli our way lay inland, and we turned from the sea-shore. We were now crossing the site of Anastasius's Wall. You will recollect that in Thrace were two ramparts, called by the ancients *μακρα τειχεα*, or the long walls; one of them extending across the Chersonesus, and built by Miltiades, to repel the incursions of the barbarians, when the Athenians colonized it. In passing the neck of land, some years before; I was able to trace distinctly the foundation of this wall the whole way, when it presented the form of a long ridge, or mound, running from the Hellespont to the Gulf of Saros, and it was easy to dig up the πλινθοι, or Athenian bricks, wherever the sod was removed; which, though they had lain in the ground for more than two thousand years, were so well baked that they were still firm and undecayed. In the year 505, another long wall was built by the Emperor Anastasius. The Goths of Dacia had made incursions into the territories of the empire, and he sent his General Sabinianus against them. Alarmed at this, the Goths applied for aid to Theodoric, the formidable king of Italy; and Anastasius, alarmed in his turn, displayed his fears and his weakness by building a wall of defence from Heraclea, on the Propontis, to Derkon, on the Euxine. This included a triangular space of about 140 miles in circumference, ever after known by the name of the Delta of Thrace. The timid Greeks of the Lower Empire relied so much for protection on this wall that they scarcely ventured beyond it; and, at the time of the Turkish attack on Constantinople, the territory within it was almost all that remained to them. The wall partook of the imbecility of its feeble builder; hardly a trace even of its foundation is to be seen at the present day.

Nothing can exceed the beauty of those downs which we now entered upon, and their apparent fertility; but they are utterly solitary and neglected. In a few places where the ground had been turned up, the fallow left behind indicated a rich soil and abundant harvest; but these spots were very rare, and of past years. The land is portioned out into chifliks, or estates, of Turks of consequence residing at

Constantinople. These lords of the soil become implicated in the constant troubles and changes which take place, and are frequently strangled or banished. On the first rumour of their misfortunes, all the tenants who occupied the soil immediately take flight, with whatever property they can lay their hands on, from the well-grounded apprehension of being involved in the fate of their landlord; and from this state of insecurity the whole country is now abandoned and depopulated.

An enlightened Turk, of the name of Osmyn Aga, held an employment under the government, and devoted the profits of his place to the improvement of the country. He obtained a large chiflik in the district between Constantinople and Belgrade, and applied himself to farming on the European plan. He built a fine residence, with extensive offices attached, divided the open downs by enclosures, and in a very short time converted the wild country into a rich demesne, and most abundant and profitable farms. His prosperity, it is said, excited the cupidity of those in power. On some alleged pretext he was exiled, and his property, as usual, seized on. His houses were deserted, and his improvements neglected; his tenants abandoned their farms, and no one had knowledge or enterprise sufficient to retake them; and the whole remains, to this day, as solitary and desert as the rest of the waste, while the ruined houses and enclosure show to the passengers what had been and still might be done, in this susceptible country.

The road which leads through these plains is nothing more than a beaten path over the grass, every one pursuing that which he prefers. In summer it is of a limited breadth, but in winter, when the rain sets in, the usual path is impassable, and every traveller seeks a new one beside the former; so that in some places the road is three or four hundred yards wide. The traveller, however, is directed by certain marks. At long intervals he sees two little tumuli, not quite so large as hay-ricks, between which the way passes; these are called Sandjâk Sherif Tepé, or the Hillocks of the Sacred Standard. On all expeditions against the infidels in Europe, wherever the army encamped for the night, two mounds were raised, on one of which was planted the standard of Mahomet, which formed the centre of the encampment. There are no tumuli of a larger size or more ancient date in this neighbourhood. As those, however, are at very distant intervals, other directions were necessary. In January and February a cold Scythian wind passes over these plains, carrying with it immense drifts of snow, which soon obliterate all appearance of former tracks. Travellers then miss their way, and numbers are every year found dead in the drift. About ten years ago a salictar, bearing important news from Shumla to Constantinople, missed his way in the snow for several days, and nearly perished, with all his suite. He therefore, at his own expense, erected stone posts at convenient intervals along the whole line. Some few of these remain, but the greater number are broken or fallen; nor is it likely they will ever be restored by the Turks.

They were the only resemblance of milestones in the Turkish empire.

The only thing that had life which we met in those fertile plains was detachments of soldiers, returning from Ipsera, as one of them informed the surrogee: they were landed near Ænos, from the Captain Pasha's fleet, and were returning by land to Constantinople. Some of these parties had horses with baskets on each side; these were filled with little children, boys and girls, whom they had carried off as a plunder, and were now bringing to the Yesèr Bazaar, or slave-market, of Constantinople, to sell: the unfortunate beings resembled lambs in a market car; they were from three or four to nine or ten years of age. Like the poor babes in the old pathetic song, they seemed "rejoicing in a merry mood" at riding along, and, like them, were quite unconscious of the fate that awaited them. Next followed groups of sick and wounded soldiers. Some were carried in arubas, and some were lying on the grass unable to proceed, where it is probable they remained till they died. Many of these men were personally known to the surrogee, and were part of the fine troops I had seen leave Constantinople but five or six months before. The climate of every part of Greece, in summer, is particularly fatal to the Turks of Constantinople, and few survive a campaign there. Not many years ago, fourteen couriers left Constantinople at the same time, one of which was Mustapha; they travelled together for a certain distance, and then proceeded on different missions to different places in Greece and the Morea; of these, twelve died in a few months, and only two lived to return with despatches: Mustapha was one of the survivors.

At two o'clock we arrived at Kinlikli. This was a large flourishing town twenty years ago. It now consists of two or three miserable houses. It was, unfortunately for the inhabitants, the scene of action in a conflict between the contending parties in the revolution of 1807 and 8; and several entrenchments, thrown up near the remains of the town, mark the field of battle, as do the ruins of houses, scattered over a wide space, mark the site of a large city. It is one of the numerous melancholy memorials of the rapid decay of this empire, and the extinction of its population. In twenty years a large town is reduced to three houses, and scarcely a trace left of the former, or its inhabitants.

We here met some arubas conveying bales of goods from Adrianople. The only beasts of burthen used for draught in all this country are buffaloes, and a cream-coloured breed of oxen. The buffalo is a beast of immense height and power. Its clumsy limbs, coarse hair, inverted horns, lustreless eyes resembling china, and unmeaning and stupid countenance, indicate a breed of cattle very inferior to the ox; as if nature had tried "her 'prentice hand" on this rude beast, before she produced the more perfect animal. The Turks have a religious scruple in killing a buffalo, and never use its flesh but on one occasion. When a woman's pregnancy has exceeded nine months, the *sage femme* in attendance takes the flesh of a young buffalo-calf, and seething it in the cream of its mother's milk, or in any other, gives it to the pregnant woman, who never fails, they say, to be safely delivered in a few days after. The person of this clumsy and misshapen beast the Turks adorn with some care. The coarse hair is black, except a white lock on the forehead between the horns; this lock they dye of different colours, usually a brown red, with the powder of Khenna,* with which they dye their own nails: besides this, there is generally hung on the horns or the neck a string of blue beads, called bonchûk, not only as an ornament, but as a preservative against the effects of an evil eye. They attach particular virtue to blue, as a colour which attracts the first glances of the fascination, and on which its effects are exhausted. An apprehension of this power seems to have been general in all ages and nations—among the Romans, the Greeks, the Jews, and the early Christians.

But the Turks seem to carry it further than any other people. We met at this place a man who carried a gourd round his waist, and a pole in his hand. He was the postman. His gourd was for carrying water in plains where it was scarce; and his pole was to bear a string of blue beads, which were attached to it, as a preservative to all those whose correspondence he conveyed. The letters, the writers, and those to whom they were addressed, were, in this comprehensive way, put under the protection of this amulet. In every Baccul's shop are little boxes of blue beads, in the shape of human hands; these are bought and suspended round the heads of children for the same purpose. But their anxiety extends not only to animate but inanimate objects. Garlands of amulets are hung on the masts, prows, and sterns, of vessels; and talismans of different forms are affixed to the fronts of houses, to attract the first glance of this evil eye, and so disarm its malignity. Nor is the superstition confined to the Turks, but seems, more or less, to affect all their Raya subjects. The Greeks, Armenians, and Jews, attribute many of the diseases of their children to the same cause, and use the same preventive.

---

* Lawsonia inermis.

The powers of imagination, on those who suppose themselves fascinated, produce sometimes extraordinary effects; one of the most frequent is, that it deprives them of their strength on their wedding-day. The daughter of Mustapha, my Tartar, a very pretty girl of eighteen, was married, a few years ago, to a young, well-looking janissary, attached to the English consulate, aged about twenty-five. It is usual, on these occasions, to have seven bridesmen, and, among so many, it is imagined that some one must have an evil eye. On his wedding-day, he felt a strong conviction he was fallen under this influence, and in this conviction he continued. After four days, the old woman, who in all Turkish families makes the match, and is the confidential agent of the parties, came to Mustapha, the girl's father, and declared what had happened, and that her husband must be disenchanted from the spell which bound him. For this purpose, thirty piastres were given to a celebrated dervish, who took with him the wedding-clothes of the young persons; and having incensed them with perfumes, and performed other ceremonies, he restored them. The young man, now firmly persuaded that the spell was broken, felt his strength immediately return. The fact was communicated with great joy the next day to the father, and, at the end of the usual time, the girl had a fine child, but died herself immediately after her delivery,—an event which was considered as one of the ineffaceable impressions of the malevolent glance.

At five we arrived at Tchorlû. This, like the last town, was recently the scene of a bloody contest between the contending factions, and retained the marks of their devastation. Here is a very fine mosque, finished with all the decorations of Turkish sculpture. A part of it was in ruins, and the dome and minarets were all perforated with balls. One of the parties had taken refuge there, and fortified it; and the other found it necessary to dislodge them with cannon. On such occasions, the Turks seem to have as few scruples in desecrating a religious edifice as the Christians. As we had arrived early, and intended to sleep here, I walked about the town, the population of which is almost exclusively Turkish. Their only manufacture is a confection in great request among the Turks; it consists of walnuts enclosed in a sweet gelatinous substance, made from the inspissated juice of grapes: it is formed into long cylindrical rolls, like black-puddings, and so transported to Constantinople, where it is eaten in great quantities. We saw some cart-loads of this confection leaving the town.

As we could get nothing to eat at our inn, we entered the shop of a Turkish traiteur, and ordered a supper to the khan. When it arrived, we found it consisted of a dish of broiled ribs of mutton, a dish of dolmas, or young gourds,* stuffed with forced meat, boiled; a dish of sheep's feet, and the cartilaginous parts of the head, stewed; and, finally, a dish of sour cabbage and pickled cucumbers, as large as any of the former. Each was good in its kind, and for the whole we paid seventy paras, about tenpence sterling, to the restaurateur, who furnished a supper which served three people.

I passed a very feverish, sleepless night, which I attributed to either of two causes: one, the too free use of animal food and vinous liquors, after violent exercise; which, Dr. Clarke said, always brought on the fever with which he was attacked in making this same journey eighteen years ago. Another, and perhaps the real, cause was, that we slept on the platform of a miserable little coffee-house attached to the khan, which was full of people smoking all night. The Turks of this class are offensively rude and familiar; they stretched themselves out and lay across us, without scruple or apology; and within a few inches of my face was the brazier of charcoal, with which they lighted their pipes and heated their coffee. After a night passed in a suffocating hole, lying on the bare boards, inhaling tobacco smoke and charcoal vapour, and annoyed every minute by the elbows and knees of rude Turks, it was not to be wondered at that I rose sick and weak, and felt as if I was altogether unable to proceed on my journey. I could not stop in this dismal place, however; so, seeing I had no alternative, I was helped on horseback, and trotted along as well as I could. We set out at five; the wind was south, and we looked forward to a wet day. As we advanced, however, it changed to west, and about eight o'clock a clear day and a fresh breeze dissipated the effects of the night, and greatly refreshed me.

---

* Cucurbita Pepo.

We were now on the Tchorlû Kur, or desert of Tchorlû. It was an undulating plain, of immeasurable extent, and destitute of all traces of human life. It resembled, in some respects, Salisbury Plain, except that it was no where enlivened by sheep and shepherds. The ground was of an excellent quality, either for tillage or pasture; the face of the country beautifully diversified with swelling eminences; the climate, at this season, delightful; and every thing seemed formed to support and gladden human life; but not a trace of a human being was to be seen. At length we saw across the plain some men at a distance, and, to the acute and cautious eye of the surrogee, they seemed endeavouring to conceal themselves in a hollow of the ground, and we immediately took the alarm. The very sight of a fellow-creature, which elsewhere would be a subject rather of pleasure, in this solitary place produced a contrary effect; and the recollection of many robberies and murders, not long since perpetrated all about this country, had rendered the guards and guides of travellers exceeding suspicious. Turkey is usually a safe country for travellers, and people proceed with a feeling of security which is justified by general experience. The natural honesty of the inhabitants, their few wants, their abstinence from exciting liquors, which are the cause among us of so many violations of the law, together with the terrible punishment that follows a crime, all contribute to this: privately stealing is almost unknown among the Turks; and a man caught publicly robbing, if at a fire, is thrown into the flames—if on a public road, is impaled. These circumstances render Turkey, in a quiescent state, a very secure country, either to reside in or pass through. But when the people are excited in times of public commotion, and these restraints are removed, all bonds, either moral or civil, are dissolved, and there is no where a more utter disregard of life or property. This had been the case on this spot some time before, and I was soon to witness a memorial of it in the case of an unfortunate English traveller.

On the present occasion, the surrogee and janissary drew out their pistols, and proceeded cautiously along, continually watching the ground where they expected these marauders would again appear. They did, in fact, soon emerge from the hollow way close by us, but they proved to be falconers, and not robbers. They had hawks upon their wrists, and were in pursuit of hares, which these birds are trained to fly at. The plain was full of larks of a very large kind, which were pursued by hawks in all directions; every moment we saw a poor bird struck by one of them. The hawks on the falconers' wrists were of the same species, but were so reclaimed that they did not show the smallest inclination to resume their wild habits or fly at their natural quarry. You recollect how exceedingly fond the early Sultans were of this sport. Bajazet, called Ilderim, had an establishment at Brusa, in which he maintained a corps of 7000 falconers. When he removed his capital at Adrianople, he brought his establishment with him to Europe; and the Turks at this day continue a practice which seems gone into disuse every where else.

We now arrived at a fountain by the road side, and a single solitary tree stood at some distance in a hollow way, rendered remarkable as the spot where Mr. Wood, an Englishman, was murdered some years ago. It was at the period before mentioned, when several towns were held by Pashas, who maintained troops round them, by allowing them to live at free quarters, and overrun the country. One of these, Delhi Khatri, held Burghaz, with four thousand marauders, who committed every day horrid excesses, and were common robbers; so that no persons could travel but in large companies, or with strong escorts, who were composed of these very fellows, hired out by the Pashas for this purpose. Mr. Wood was returning by land from Constantinople to England, and arrived at Tchorlû with a janissary, servant, and surrogee. Here he found some caravans waiting to proceed together in a few days, and his janissary and surrogee endeavoured to persuade him to do the same. He was obstinate; and when they refused to accompany him he seized his horse and set out by himself. Afraid he should lose his way, they followed him; and when they came to the fountain, about one mile on this side of Caristran, they stopped to drink, and were suddenly surrounded by five armed Arnauts. These terrible fellows were then known by their red turbans, which the surrogee had a moment before discovered in the hollow way; and, being foremost, he fled and escaped; the rest were seized, and brought up the ravine to the solitary tree. Here Mr. Wood and the janissary were tied, and the robbers proceeded to plunder them. In this situation, Wood, who spoke Turkish well, said he knew them, and that he would complain to their master, Delhi Khatri, when he arrived at Burghaz. Immediately one of the fellows rushed at him with his yatigan, and cut his throat, and another did the same to the janissary. The servant, who had not been yet tied, when he saw this, attempted to run away; but he was immediately fired at by the fellows, and with presence of mind threw himself on the grass, where he continued as if he was killed. The robbers discharged several shots at him as he lay, and making, as they supposed, a riddle of his body, they plundered the baggage and departed, leaving the mutilated bodies of Mr. Wood and the janissary hanging on the tree. The servant, who was untouched, now crept up a hill, on the other side of which was Caristran; and having arrived here he gave the alarm. A party was sent out, but the murderers were never taken. The mangled bodies of Mr. Wood and the janissary were taken down from the tree, and buried at a little bridge a few yards from the spot, where a rude stone marks their grave. The servant, from whom I learned the above particulars, is still alive at Constantinople.

At twelve we arrived at the bridge of Caristran. The town stands out of the high road a few hundred yards to the right, and as we had no motive to go out of our way, we did not enter it. At the bridge we found a hut, which was attended by an old Bulgarian, who sold yoûart and coffee. Yoûart is a preparation of thick sour milk, sold in coarse earthenware cups, which is very refreshing, and universally used by the Turks. Here a mat was spread for us on a green bank, and we made a hearty breakfast. I applied to Mustapha's bag of sugar; and, having mixed it with the yoûart, I found it very grateful, and myself perfectly refreshed.

On leaving this place, there appeared before us, on the horizon, an immense tumulus, and in one hour more we were at its base. This vast mound of earth is larger than that supposed to be the tomb of Æsites, in the plain of Troy, and is, perhaps, the largest artificial pile that ever was raised by human hands. It is, however, known to be a modern structure. When Solyman I., in 1528, set out from Constantinople to retake Buda, he encamped, according to Cantemir, on this large plain, with a view that all his European forces might assemble here; and, in order that he might leave a memorial of himself and his expedition, he employed every man in his army to raise this mound; and, when it was completed, he fixed on the point of the cone the standard of Mahomet; and hence the tumulus is called at this day by the Turks, Buyuk Sandjâk Tepé, the Great Hill of the Standard. It in all respects resembles other tumuli in its form and structure, exceeding them only in size. We saw two more from below, at some distance, which might have had a similar origin; and from the summit a great number were visible within the distant horizon.

The word Tepé, by which these conical mounds of earth are at present known, is a corruption of ταφος, by which Homer designated the tombs raised over his heroes. There are several on the plain of Troy, and tradition has assigned them to different persons mentioned in the Iliad and Odyssey. But, besides those, the plains on the opposite coast of Thrace are, in some places, covered with them; so that I reckoned eight or ten visible at the same time. They extend along the shores of the Black Sea also, through the plains of Poland and Russia, where Dr. Clarke counted several on the horizon. Whatever might have been the origin of those artificial mounds, so universally spread over the face of these countries, it is certain that some of them, both in ancient and modern times, were erected, not for tombs, but for other purposes. Herodotus, who details many particulars of the expedition of Darius against the Scythians, says that, in marching through this country, after he had passed the Bosphorus, he ordered every man in his army to cast a stone on a particular spot on which he had fixed, by which means they raised an immense heap. The place must have been not far from that in which we now were, and the mound was probably one of the many which were visible from the top of the Buyuk Sandjâk Tepé. In process of time it had been covered over with a coating of mould and sod, and differed nothing in external appearnace from the rest. Those thrown up for the Standard of the Prophet are similar erections in modern times; and no doubt many of the rest were made, not for tombs, but for other very different purposes. They certainly, however, give to these regions a very peculiar character; and the idea that they are tombs adds to them another feature, which, however desolate, they would want without it. The supposition that you are travelling for hundreds of miles through a vast cemetery, in which you meet nothing living, but see every where, as far as your eye can reach, these mountain monuments, where the ancient dead repose in solitary magnificence, excites an almost awful feeling, and greatly increases that sense of solemnity which the uninterrupted silence and depopulation of the vast plains around you had created.

CHAPTER VIII.

Etymology of Burghaz—Roman road—Manufactory of pottery—Attempt to steal haratch while a Tartar conveyed it—Limits of Russian invasion—Kirklesi; its meaning—Large Greek population—No church—Alarm of Mustapha, and why—Hostility of Turks to any language but their own—Erecler, first Bulgarian village—Doolath Hage—Mode of lodging travellers—Concert of village cocks—Fakib, first appearance of Christian people—Low ridge of Balcan Mountains—Rousou Kestri—Beeni—Kindness and hospitality of the people.

As we approached the town of Burghaz, we found remnants of paved roads formed of large flat stones. The Roman and Turkish roads are so similar that it is not easy to distinguish the old from the new; both seem equally inconvenient and dangerous. Part of this causeway, which stands out of the present line and elevated above it, is grass-grown and moss-covered, and evidently of an ancient date; but the rest, which forms part of the actual road, is the work of the Turks, though differing in nothing from the other but in age: both are equally unused. The Turks never make a road but across some portion of inundated or marshy ground. It is a causeway of rude, large, uneven stones; so badly put together, that intervals are left between, in which the horse constantly slips below his fetlock, and moves cautiously and slowly along, at the imminent hazard of breaking his own legs or his rider's neck. Travellers, therefore, prefer wading through water and mud up to their saddle-girths, to venturing on these roads: yet all the remains of ancient roads in this country are of a similar structure.

At four o'clock we arrived at Burghaz, and entered the town upon one of those ill-constructed causeways, which was continued through all the streets. Burghaz is a very common name for a town in Turkey. It appears, from Cantemir, that it is a corruption of *πυργος*, a tower, and was originally a fortified castle under the Greeks; though there are seldom any remains of such a thing now to be seen in the modern villages. The town has a neat and clean appearance, for which it is somewhat indebted to its manufactory of pottery. A fine clay for this purpose is found in the neighbourhood, which is formed into pipe-bowls, cups, and other utensils. These are unglazed, but highly polished, and ornamented with gilding; in this state they are exposed for sale in the shops of the Bazaar, which forms the principal street of the town; and as these shops are matted, and kept clean and neat, the whole has a rich and showy appearance. They pride themselves on the little manufacture of this place, and sell it proportionably dear; and few travellers pass without purchasing some specimens. I bought a bowl, a cup, and four pipe-bowls, for twelve piastres; in Constantinople I should have got as good for half the money.

While walking about the streets, a party of

Tartars arrived at full speed, with eight horses loaded with the haratch, or capitation tax, from Adrianople, which is collected at this time of the year. It was contained in canvass bags, enclosed in a net-work of thick cord,—each bag weighing about one hundred-weight. One bag had a piece of wood, and the other a strong loop, attached to the top; the wood was passed through the loop, and in this way the bags were thrown across the saddle of the horse, —each horse carrying two, which counterbalanced each other. Immediately when the bags were taken from the horses, they were arranged in the khan yard, and several pitchers of water were brought, which was poured copiously over them. This was done to prevent the effects of friction, which renders the metal so hot that the water hisses when it is poured on them. The Tartar who commanded the detachment was a very large, powerful fellow; he gave his orders to some unfortunate Greeks, who watered the bags, with a fierce authority which made them tremble, and then sat himself down to smoke in the coffee-house, in view of the treasure, with his pistols laid beside him.

Attempts are frequently made to carry off these bags while they are thus unloaded. A short time ago, the Pasha was sending up the haratch to Constantinople, under the care of four Tartars. They stopped for some refreshment; and, when re-loading the horses, one of the bags was missing. The Governor immediately ordered all the avenues of the town to be watched, and all the people in and about the khan to be secured and bastinadoed, to the number of one hundred persons; among them was the surrogee, who in vain asserted it was impossible to take one bag from his horse and leave the other; if he were the thief on the road he must have taken both or neither. No trace, however, of the money could be discovered. At length, a little girl, going to the river for water, declared that she saw a man passing drop something into the middle of the stream; a janissary was sent with her, and she showed the place: the course of the river was speedily turned, and in the spot was found the bag. An unfortunate Curd, whom the child declared to resemble the man she had seen, was seized, and impaled alive in the bed of the river.

We set out from Burghaz at three the next morning; the weather was dark and doubtful, at intervals spitting rain. We wandered from the road in the pitchy darkness, and got entangled in gardens and old houses; and here we floundered for a long time before we regained the road. At length, the horizon became streaked with a parallel gleam of light, which indicated a clear day, and extricated us from our difficulties. We were now on the spot which was the limit of the Russian campaign in 1810. The main body of the army proceeded no farther than Shumla; but clouds of Cossack Tartars had passed the Balkan, and rode up to the suburbs of Burghaz, which is within eighty-four miles of Constantinople, having plundered the country the whole way. The country was the same flat, denuded plain as that we had passed the day before, and these Tartars must have felt themselves at home. About nine o'clock, however, we arrived at a wood, and the trees were the first we had seen since we left Constantinople—a distance of one hundred miles. This wood was a grateful variety, and continued for three hours, to the vicinity of Kirklesi, where we arrived about mid-day.

The name Kirklesi is a compound of a Turkish word signifying forty, and a Greek word signifying churches, and it is called by all the Frank nations, in their several languages, the Town of the Forty Churches: but I could not learn why. In Ireland it was an act of religion to build seven churches together, in commemoration of the seven churches of the Apocalypse; and in places so called the churches are still standing, to attest the reason of the name: there is no trace or tradition of such things in the present town of Kirklesi. The Turks say the true orthography of the name is Kirkkemsi, forty persons, because the town was once sanctified by being the residence of that number of holy men, to whom they have dedicated a small mosque, or oratory. Kirklesi is a large, dirty, ruinous place, containing about four thousand houses, inhabited by Turks of very rude and coarse manners. There is, beside, a respectable Greek population of fifteen hundred families. When the country was ravaged by the bands of military robbers, the inhabitants of many small towns found it necessary to throw up entrenchments round them, to secure themselves from a sudden attack; and these are still to be seen in several villages. Many others, however, were abandoned and totally destroyed, as their ruins now attest: such of the inhabitants as escaped fled to the most protected places; and in this way the Greeks of several smaller hamlets assembled at Kirklesi, and are now a large and thriving community. They have established a school on the system of mutual instruction, where the Hellenic Greek is taught; and it is about to be adopted in another larger school, where the children are instructed in the Romaic. This improvement in education is the more remarkable at this place, as there is but one other in Turkey where the system is practised. So opposed is the name of Kirklesi to the present state of things, that, though the Greek population is so numerous, they have no church, and have not been able, after repeated applications, to obtain permission to build one. On the conquest of Constantinople by the Turks, Mahomed made a division of the churches; reserving one half, including Santa Sophia, which he converted into mosques, and permitting the Greeks to retain the rest. Since that time they have found it almost impossible to increase the number by building new, or even to keep it up by repairing the old: permission for this latter is only obtained by paying a large sum of money to the Turkish authorities; and since the commencement of the insurrection it has been altogether refused. The Greeks, however, zealously attached to their religion, continue, even under the denunciation of heavy penalties, occasionally to repair their churches secretly, and so support their tottering state.

Nor is this inhibition confined to churches, but extends to all edifices connected with them. I usually passed the summer in the island of Chalchi, in the Sea of Marmora, and lodged in a large monastery, near which stood the tomb of Sir Edward Barton, the first English resident ambassador at Constantinople, who died there during his mission. His tomb, in the lapse of time, had been dilapidated, and the stone containing the inscription taken and placed, as a convenient flag, over the gateway of the convent. It was his Excellency Lord Strangford's desire that this venerable monument of his predecessor should be re-edified, and he commissioned me to see it done. I proceeded immediately to execute his wishes; but, on applying for that purpose to the caloyers, or monks of the convent, I found it could not be so speedily accomplished; as it was now in the wall, it made a part and parcel of the convent, from which a stone could not be moved, without permission, under a heavy penalty. This permission would not have been withheld; but, before it was obtained, his Excellency left Constantinople, and our ambassador's tombstone still remains, I believe, over the gateway of a Greek convent.

We rode through a number of ragged, filthy streets, to the more ragged and filthy post-house, where we were to be supplied with fresh horses; for here the engagement of our surrogee from Constantinople terminated. From hence the posts occur every ten or twelve hours, the horses are changed, and the speed of the traveller is as rapid as he pleases to go; and for this he only pays twenty paras, or half a piastre, an hour for each horse; that is, he gets four horses and an armed guide, to go at what rate he pleases, for about fourpence per mile, or one penny for each horse.

The post-house is a miserable mud hovel, with paper windows. The interior, however, has a coffee-house, in one end of which the post-master and some respectable-looking Turks were smoking and drinking coffee; in the other my portmanteau and cloaks were thrown, and I lay down on them, expecting to get some breakfast. When Mustapha came in, I asked him some question in English, which he did not answer; and, supposing he had not heard me, I repeated it in a louder voice. He was now seized with an extraordinary fit of trepidation. He got up immediately and left the room, and I found him afterwards in the yard attempting to give some bacchesh, or gratuity to the stable-men; but his hand so trembled that he scattered the paras about the yard. He then hurried me out, and, getting on his horse, rode hastily off, leaving me to follow him as I could. I pursued him to the suburbs of the town, where he stopped at a Bulgarian wine-house, and, having got into a Christian place, his trepidation began to subside, and he attempted to account for it. The Turks of this place are so rude and ignorant that they think a man degraded who understands any other language than Turkish; when I addressed him, therefore, in English, at the post-house, he could not answer, as it would have exposed us both to the contempt and insult of the fellows about us, from which he had no means of protection. It had happened to him, he said, in the same place before, and both he and the gentleman he travelled with were attacked, and in great danger.

This determined hostility to knowledge is, perhaps, the most extraordinary trait in the Turkish character, and distinguishes them from every other nation at the present day. It is hardly possible to conceive a people priding themselves on being ignorant, and despising those who are not so. Nor is this confined to the rude rabble of Kirklesi. There is a number of janissaries attached to the palaces of the different missions at Constantinople, as guards of honour, and they are in constant communication with the inmates of the palaces. The only one I ever heard of who acquired a knowledge of a Frank language was Mustapha, and he was a renegado, and did it at the hazard of his life. The prejudice is not less among the upper and educated classes. The Turks, in their intercourse with foreign nations, are always obliged to use rayas as interpreters. The important function of dragoman to the Porte was always performed by Greeks till the late insurrection; and when the Turks thought they could no longer confide in them, there could not be found in the empire one of themselves capable or willing to hold a communication in a foreign language, and they were obliged to confer the situation on a Jew. They have since that, however, established a seminary for the instruction of a few young Turks in different Frank languages, that they may be able to undertake and discharge a duty so important and confidential, and no longer depend on the suspicious fidelity of strangers. This tardy and reluctant adoption of a measure so indispensable, is a strong proof of the pertinacity with which they adhere to ancient prejudices, which no one but a man of the energetic character of the present Sultan could dare to oppose, or oppose with any effect.

As we had now commenced posting on the account of government, no regard was to be paid to the unfortunate horses. The rule is, if they die on the road between post and post, the traveller pays for them; but he may drive them to death's door, without scruple. Our next post was Fakih, distant twelve hours; and we determined to make up for the past, and go it in half the time. In four hours we arrived at Erekler, a village inhabited by Bulgarians. The province called Bulgaria is properly the country which lies between the Balkan mountains and the Danube; but the industrious race have passed the limits of the Balkan, and begin gradually to spread through Romelia. It is the obvious policy of the Turkish government to promote this, and supply the extinct population of those fertile plains, by encouraging and protecting these industrious agriculturists.

In the evening, after the moon had risen, we arrived at Doolath Haghe, another village inhabited entirely by Bulgarians, and here we proposed to pass the night. The appointed place of reception for travellers was the post-house; but the miserable discomfort of such an inn, among rude Turks, determined me to prefer a shepherd's hut, though it were ever so humble, and unprovided with any accommodation. We proceeded to an open space in the centre of the village, resembling an Irish bawn, where the cattle of the inhabitants were collected. Here the surrogee, advancing into the middle, set up his voice, and in a measured tone shouted three times, "Ki-a-ee-a." In all these villages there is a single Turk, who is the Soubashée, or Governor; and the Kiaya is the Bulgarian who acts under him as his Lieutenant. The first collects the haratch, and other taxes; and the second regulates all other matters in the village. On the third call, a voice answered from a hill, and presently after the Kiaya appeared, carrying a bucket of water from the river. We stated to him our intention of passing the night here; and, as there is no khan, it is his duty to provide a hut for a lodging. He laid down his water, and immediately went with us for that purpose.

He first brought us to a hut from whence several women issued, and began to talk all together with great earnestness: when we could disentangle what they said, we learned that the men of the family were abroad; and, as there were none but females in the house, they did not think it prudent or proper to admit strangers. We respected their scruples, and passed on in search of another house.

At length we found a double cabin, having two rooms; one occupied by the family, and the other empty. In this empty room was a fire-place, in which a blazing fire was soon kindled, the floor was swept, and some coarse carpets spread upon it, and in half an hour we found ourselves infinitely more comfortable than in the best Turkish khan or coffee-house in the empire. We now inquired what we could have for supper, and were answered, "Nothing." I thought on Baron de Tott and his janissary, but did not think of proceeding to his extremity, for the poor people soon explained the cause.

We had met on the road, in the morning, a large detachment of topgées, with their ensigns and officers. This detachment had, unluckily for us, encamped the night before at this village; and, as they lived at free quarters while they remained, they had exhausted the village, so that not an egg was left, and they departed without paying a piastre. In fact, the poor villagers, smarting under their extortions, said, in a tone of despair, that "their town was now only fit to be burnt, for there was nothing worth saving in it." If this be the protection and encouragement held out to these poor people, it will be some time before they fill the depopulated plains of Thrace. The Kiaya now went out again, and returned with some mutton, wine, and raki, which had escaped the marauders; and the boba, or good woman of the house, sent us in a comfortable supper without the necessity of flogging her husband. Our charge for all was as follows: — wine, raki, and meat, sixty paras; lodging horses, &c., one hundred; making, for board and entertainment of three persons and four horses, four piastres, or about two and eightpence!

The clouds had gathered in the night after the moon was gone down, and we expected to set out in rain; but the approach of morning dispersed them, and we departed at five o'clock by clear starlight. The village cocks were "doing salutation to the morning," and whatever depredation the Turks had committed, the poultry had contrived to escape—at least the cocks: I never heard such a chanticleer concert. There seemed to be several cocks in each house: on the first signal they all answered in quick succession, from house to house, and at length crowed all together. This "sprightly din" had something uncommonly pleasing and cheery in the sound; and I stopped to listen till the concert was over, which, from its first burst, lasted several minutes. It seemed to have the effect ascribed to it by Milton—"scattering the rere of darkness thin," for the day broke out immediately after.

From Doolath-Haghe the country is woody and swelling into hills; and here, for the first time, Mustapha thought it right to commence galloping, because the road was no longer open and plain, but obstructed, uneven, and dangerous. I had, however, an objection: I felt myself very stiff, and even a moderate motion very painful. After riding all day, for several in succession, and resting at night in my clothes, on the ground, with nothing to keep me from the hard, uneven, floor, but a mat or a carpet, I was not much disposed to any gratuitous violent exercise, and I declined the proposal peremptorily. By degrees, however, the surrogee increased his speed, the Tartar followed, and such is the irresistible habit of these animals that my horse would not stay behind; in a few minutes, therefore, we were all in full speed, over a road where it required caution to walk. We dashed up hills, and down acclivities, stumbled over rocks and fallen trees, and tore away through brambles and branches, floundered in mud, and splashed through mountain torrents; and for twelve miles, scarcely pulled bridle, till we arrived at Fakih, the next post-house. I thought this steeple-chase would have knocked me up, and disabled me from proceeding; but Mustapha assured me, from the experience of others whom he had attended, the effect would be quite the contrary. In fact, it was so: this violent exercise was like the champooing of a Turkish vapour-bath; the muscles were relaxed, the joints suppled, and, on dismounting, I felt as active and fresh as when I set out.

The village of Fakih stands in a valley, and is inhabited entirely by Bulgarians. It was the first I had seen by daylight, and its appearance at once struck me that I had got into a Christian country. In the green before the houses was a large herd of swine, the first I had seen since my arrival in Turkey—as a pig is one of the animals which the Turks, like the Jews, hold in abomination; and they not only strictly prohibit its use, but its appearance in the streets or lands. Wild boars abound in the woods near the Black Sea, within a short distance of Constantinople, and their flesh is excellent; but, from this prohibition, it is a luxury difficult to procure, by the Franks, who highly esteem it. In the green was a well, where the men and unveiled women were assembled promiscuously; and through the open doors were seen pictures of the Virgin, with lamps burning before them. As the few Turks here, however, were civil fellows, and gave no uneasiness to Mustapha, I sat down on the mat of the post-house, and they brought me some bread and milk; and, while the horses were getting ready, I breakfasted and wrote letters to friends in Pera, to go by the German post, which was expected to pass the next day. We departed about twelve o'clock; and, on leaving the town, were surrounded by groups of girls and children, who carried sieves in their hands, filled with corn. This they took up in handfuls, and threw before us as we passed. It was intended as an intimation that it was they who raised and supplied us with corn and bread: in return we scattered paras towards them, which they gathered up, and so we passed.

We now began to ascend a low range of mountains, which are said to be the commencement of the Balkans, and, therefore, Fakih is considered the first village on the ascent. We passed through several very rural and romantic scenes, but of a tame and simple character, and arrived about two o'clock at an immense plain, lying between the low and high ridges of the chain. In some places pure streams of clear water ran over beds of pebble, skirted by copsewoods, and margined by swards of the richest green, like the young plantations of gentlemen's demesnes in England, through which our road ran like a gravel walk. In others, the plain expanded into large meadows and pastures, filled with sheep and horned cattle; or corn-fields, where the grain was just drawn or just sown. In the midst of this highly pastoral and rich country stood the village, or rather the villages, of Rousou

Kestri, where we arrived at full gallop about three o'clock.

This place perfectly resembled what I had conceived of a Tartar or Scythian town. In a large grass plain, full of cattle, stood a number of huts, scattered without the smallest regard to forming a street or any other figure. Many of these huts we saw in progress of building, in different stages. First an oblong space was marked out, circular at one end and square at the other; round this place wattles, or short poles, about four feet long, were stuck in the ground; and, between them, strong willows were interwoven so as to form a large basket. On this, poles were laid for the roof, and sometimes the wattles were left long enough to be bent together for this purpose; the roof was then thatched with straw above, and the basket-work plastered with mud below. The entrance was always at the square end, where the roof projected considerably, and, being supported with wooden pillars, formed a porch, or rustic colonnade. The fireplace is at the same end as the door, consisting of a large chimney, projecting into the room like the hallan in Scotch and Irish cabins. The apartments are supplied with large, thick, striped, woollen carpets, which are spread on the floor, on which the family sit by day and sleep by night; and every house is surrounded with an enclosure of wicker-work, which is filled with corn, hay, and cattle. In effect, there is a cleanliness, comfort, and abundance among these people, that would make them, perhaps, the happiest on the continent of Europe, if it were not for the exactions they complain of. Among these was one which is remarkable. In every village is a baccul, or huckster, who sells every thing necessary for daily consumption. The baccul of this village pays one thousand piastres for licence to keep a shop! He is an Arnaut Greek, and the only man in the village who can read or write. They have neither school nor church; but a priest resides in a neighbouring village, and attends here occasionally. The village, which is daily increasing, consists at present of forty houses.

Our way from hence lay through a lovely country, with clumps of copsewood, resembling young plantations, scattered at each side of the road. Among these I saw a great variety of plants, with ripe seeds in abundance, and, stopping to gather some, the surrogee was curious to know why. Having informed him that I wished to preserve the seeds of rare plants, he told me that numbers of persons were sent every year from Adrianople to this copse, to gather seeds and wood, with which the place abounded, for medicine and dyeing. I will not trouble you with a catalogue now, as I have given it in another place.

At six o'clock we arrived at the village of Beeni, where we stopped to sleep. Here was no khan, and we were konacked by the Kiaya, in a private house as before. The good people had no second room, and we were domesticated with the family. It consisted of the Tchourbadge, or man of the house, so called because he is the giver of soup, or the dispenser of hospitality; the boba, or woman, three children, and two shepherds. The house was of wicker-work, as the others, but the walls so low that I could only stand upright in the middle, and lie at length close by the sides. The hut was, however, clean, sweet, and fresh. The floor was swept and the carpets spread, and a large fire blazed in the chimney; and while I stretched myself among the kind, good people, and saw their honest faces brighten in the blaze, I felt myself quite at home. We had brought with us some mutton from Rousou Kestri, in the apprehension that we should arrive too late at Beeni to get any meat. This the boba roasted for us; and laying on the other side of the fire an iron circular plate, like a Scotch girdle, she poured on it a mixture of water, flour, and eggs, so as to form a thin cake: when this was done, she took it off, placed it on a dish, and proceeded to make another; and having interposed cheese and butter between them, she laid the second on the first. In this way she raised a pile of pancakes. To these she added a dish of sour cabbage, a pitcher of wine, and a mug of raki, and sent up supper on a stool, with a comfort and dispatch that would do credit to an English kitchen. During this preparation, she had a distaff stuck at her hip, and a reel spinning at the end of it, which she kept constantly in motion; and from this simple but incessant machine the whole family was supplied with clothes. After supper the good woman made me some coffee, which Mustapha carried in his bag; and then we all lay down together to rest for the night. The man, his wife, three children, two shepherds, surrogee, Tartar, and I, lay amicably side by side, rolled in the carpet, with our feet to the fire, and slept in peace and good-will. Towards morning I awoke, and found the industrious woman and one of her children spinning cotton on their distaffs, by the light of the fire. They were looking at me, and singing a low, simple air. I thought of my distance from home, and the kindness of these good people to a stranger, and of Mungo Park, and his affecting account of a somewhat similar scene: and, like him, I was affected even to tears.

CHAPTER IX.

Haydhós, at the foot of the High Balkans—Hot springs—Opposite habits of Turks and Europeans—Beautiful plains between the ridges of the mountains—Magnificent pass into the great chain—Dangerous bridges over the ravines on the summit—Bridge breaks, and precipitates horse and rider—Lopenitza—Kind and courteous reception—Buyûk Kametchi river makes its level way through the high chain of the Balkans—Shumla—Poor prisoner—Turkish supper—Ancient account of the Balkans—Length and breadth.

We set out in the morning by starlight, with a slight frost. We passed several Bulgarian villages scattered through this fertile country, with abundance of sheep, goats, oxen, and buffaloes: but not a single horse. At ten o'clock we arrived at Haydhós, and proceeded to the post-house, where we were to get fresh horses. This is a large Turkish town, at the foot of the ridge where the High Balkans commence. I sat stretched upon a platform before the post, waiting for Mustapha, who had disappeared. I had fallen asleep, when a Turk roused me by a rude thump. I was disposed to be angry with the fellow for his incivility, but found he had brought me a large pewter basin full of hot milk, with a cake of hot bread and eggs, which he held to my mouth, while he shook me, not very gently, by the shoulder. There is a rude good-nature in the manners of a Turk, very kindly meant, though not always very agreeably expressed; but, "when good-will guides the pen," says Sir Lucius O'Trigger, "he would be a brute who could find fault with the style;" so I thanked the man, took his offering, and asked for Mustapha. He drew his finger along his chin, to intimate he was getting himself shaved. I therefore dispatched my milk hastily, and, taking my rude good-natured friend as a guide, set out to see the place and find my Tartar. The town is celebrated for its warm baths, and therefore confirms a remarkable passage in Herodotus. Darius, in passing through this country, stopped at the source of the Tearus, a stream which, after falling into several others, and so running through a great extent of country, finally joined the Hebrus. Here he erected two *στηλαι*, or pillars, to commemorate his expedition, near the hot springs from which the river took its rise; and this spot, Herodotus says, lay between Perinthus or Heraclea on the Propontis, and Appolonia on the Euxine. Dr. Clarke thought he had discovered this stream at Burghaz, where the rivulet is called Dearaderi, a corruption, he says, of Tearus. I could not find, in passing through Burghaz, any trace of this, but it occurred to me that the hot springs at Haydhós were a more certain indication. Pillars have perished, and names have altered, but this feature has remained permanent and unchanged in the face of nature since the days of Darius, like that of the Scamander since the days of Homer. This elevated region is the source of many small streams—some running directly to the Euxine, and some, by a more circuitous and distant course, winding their way in an opposite direction, and joining the branches of the Maritza. I had neither time nor opportunity to ascertain if there was any tradition of pillars standing at this place, but I am disposed to think that it was here they were erected.

I found Mustapha had indulged in the luxury of those classic springs, and was now under the hands of the barber. And here I had occasion to remark the strange aptitude of a Turk to differ from a Frank, even in his most trifling habits. The house next to the barber's shop was in progress of building, and there was a man writing down some inventory. All the persons I saw engaged were working in a manner opposite to our usage. The barber pushed the razor from him—ours draws it to him; the carpenter, on the contrary, drew the saw to him, for all the teeth were set in—ours pushes it from him, for all the teeth are set out; the mason sat while he laid the stones—ours always stands; the scribe wrote on his hand, and from right to left—ours always writes on a desk or table, and from left to right: but the most ridiculous difference existed in the manner of building the house. We begin at the bottom and finish to the top: this house was a frame of wood, which the Turks began at the top; and the upper rooms were finished, and inhabited, while all below was like a lanthorn. However absurd these minutiæ may appear to you, they are traits of Turkish character which form, with other things, a striking peculiarity. It is now more than four centuries since they crossed the Hellespont, and transported themselves from Asia to Europe; during all that time they have been in constant contact with European habits and manners, and, at times, even penetrated as far as Vienna, and so occupied the very centre of Christendom. Yet, while all the people around them have been advancing in the march of improvement, in various ways, they have stood still and refused to move; and such is their repugnance to any assimilation that almost all the men who attempted to improve them have fallen victims to their temerity, or the Turks themselves have perished in resistance; and, with very few exceptions, the great body of them are, at this day, the same puerile, prejudiced, illiterate, intractable, stubborn race, that left the mountains of Asia; and so indisposed are they to amalgamate with us, in any way, that they still preserve a marked distinction in the greatest as well as the minutest things—not only in science and literature, but in the movement of a saw and a razor.

We were now preparing to depart, when, to Mustapha's great consternation, another Tartar dashed into the post-house, with dispatches for the new Pasha of Silistria, the former having been just made Grand Vizir. Afraid our horses would be seized to forward this courier, we hastened our departure, and got away without being detained. We gained little, however, by our celerity; our horses were the most worthless jades in the whole line of posts. We now ascended the first ridge of the High Balkan, and had a specimen of its rainy character; the wind had changed to the south, and dark heavy masses of mist were hanging on the hill; the country, however, below, was still clear, and I turned about to take a last look at it.

I now stood on the ridge which was the extremity of ancient Thrace. It was, strictly speaking, bounded on the north by Mount Hæmus, or these Balkans; on the east by the Euxine Sea; on the south by the Bosphorus, Propontis, or Sea of Marmora, Hellespont, or Dardanelles, and part of the Egean, or Archipelago; and on the west by the Pangdar ridge, a branch of Mount Hæmus, and the Strymon river, which separated it from Macedonia: and these are the boundaries of the modern province. When the Turks entered it, they called it Roum eli, or the country of the Romans, because its capital, Constantinople, had been first called Nova Roma, and the country about it Romania. Roum eli, however, in a larger sense, includes also the whole of the North of Greece, over which the Pasha of Roum eli has a jurisdiction: it is divided into three sangiacs, or districts. The parts of the country over which I had travelled before, and those which I now passed through, I thought very beautiful, and little meriting the accounts the ancients have left us of the severity of its climate, and the dreariness of its aspect. It is certain, however, that it is as little remarkable for its fertility now as it was then; and this may be accounted for from the scarcity of water,—a peculiarity noted by

Pomponius Mela, and the ancient geographers. From the mouth of the Meritza, the ancient Hebrus, to the mouth of the Danube, a coast of nearly 500 miles, there is not a stream which deserves the name of a river. I had before traversed the country from the Archipelago to the Black Sea, and I now passed through it from the Bosphorus to the Balkans, and I do not remember crossing a stream larger than a brook; and this I thought the more remarkable, as the great ridge of mountains, running along its whole extent, would naturally be the source of much water.

The Turks, who neglect the finest soils, are not likely to improve what they consider an indifferent one; the greater part of this province, therefore, is a solitary desert, though very susceptible of cultivation in the hands of an industrious people. Indeed, this is evident from the circumstance, that in different places it is highly improved by the Greeks and Bulgarians, scattered through it; particularly near the sea-coast and the mountains, where abundant crops of corn and rice are produced by them.

This region was formerly a favourite place for laying the foundation of cities, as Trajanopolis, Philopopolis, and sundry others attest, which bear the names of their founders. But of all the architects of cities, Adrian, or rather Hadrian, was the most distinguished. He had acquired the title of *κτισης*, or the builder; and it should appear, from the names of his towns, and the ruins of his edifices, that he well deserved it. The city he built in Thrace was the noblest of all, yet the French would deprive him of the credit of it, as they have changed the name to Andrinople, and I cannot tell you why. It is not to be wondered at that the Turks should have corrupted it into Edrene. The site Adrian chose was a beautiful one; on the side of a hill over the Hebrus, or Maritza, where it begins to take a southerly direction, and at its confluence with several other streams, which renders the country in the vicinity highly fertile. It is now about five miles in circumference, and contains about 100,000 inhabitants. The houses are built of mud or brick hardened in the sun, and the streets are crooked and narrow, like those of all Oriental towns; but it is ornamented with some beautiful edifices, particularly the mosque of Selim, built with the materials brought from the ruins of Famagusta in Cyprus. It stands majestically on an elevation in the midst of the river.

It is the residence of a Greek bishop, and a large proportion of the population is Greek, who carry on an extensive commerce by the river, through Ænos, at its mouth, which may be said to be the port of Adrianople. The country round it is as fertile as it is beautiful, giving abundance of every necessary, and even luxury. The vineyard produces the best wine in the East, and the gardens yield a great quantity of otto of roses. It has been frequently the retreat of the Sultans when Constantinople was visited by the plague; and, as it is the great central point at which the Turkish armies assemble, they often come here to make their final inspection of the forces. It is still surrounded with decayed walls, surmounted with numerous little turrets; but it is incapable, I believe, of making any defence, and is never relied on as a military position.

Adrianople had been the scene of many interesting events. It was here the Goths defeated and killed the Emperor Valens, and destroyed his army; and it was here the Turks established their first seat of government out of Asia, when Amurath wrested it from the feeble Greeks in 1360; from which time it continued for a century to be the capital of Turkey in Europe, till the fall of Constantinople.

The ancient inhabitants of this country were stigmatized as being peculiarly wild and turbulent. Though the soil was *infœcunda et frigida*, as to fruits, says Mela quaintly, it was *maximè ferax* in producing a fierce and numerous population. They sacrificed strangers on the altars of their gods; Diomede fed his horses on human flesh; and late in the Roman Empire they supplied Italy with gladiators and executioners. This ancient race is succeeded by the Turks, who have the character of being more savage in this province than any other in the empire.

In about one hour we descended again, and came to another of those fertile and lonely plains which abound every where in the recesses of these mountains. It was ten or twelve miles long, and three or four broad, with a river winding its way through the centre. It was filled with villages, cattle, cornfields, vineyards, and fruit-trees,—all of which were in the highest state of rural beauty. The trees had lost none of their foliage, the winter corn was springing above ground, and the pasture was rich and verdant; but the circumstance most striking was the inaccessible mountains by which it seemed to be surrounded. If Dr. Johnson had ever travelled through these countries, I should have supposed he had described his valley of Rasselas from the actual scenery of this place. On looking round, I could not see where we got in, nor how we could get out. We followed, however, the course of the river, till we came to the perpendicular front of the ridge at the opposite side of the valley. Here, by some spell of "Open, Sesame!" the face of the mountain seemed to gape, as if rent asunder, and presented to us a narrow chasm, into which we entered along with the river.

This ravine is, perhaps, one of the most magnificent and picturesque in Europe, and far exceeds the Trosachs of Lough Catherine, or any that I had ever seen before. Its perpendicular sides ascend to an immense height, covered with wood from the bottom to the top, and leaving a very narrow stripe of blue sky between. For some time we pursued the bed of the river, descending still deeper into this gorge; and I supposed we intended to follow it the whole way, in the dim twilight in which we were involved, till we should emerge with it at the other side of the mountains; but after a short time we left it, and began to ascend gradually, till we reached the summit of this second ridge. Here we found the masses of clouds, which had appeared so picturesque, were diffused into a uniform haze, which circumscribed our view to a very small distance, and poured down torrents of rain. The road was now become disagreeable and dangerous: it was sometimes very steep, and so slippery that the horses could not keep their feet, but were continually falling. We passed several ravines, over tottering bridges of slight boards, which were so loosely put together that they rose at one end while any weight pressed the other.

In this way we got on till the shades of evening warned us to hasten. We proceeded, therefore, down a steep, with the rapidity usual to Turks on difficult ground, and were dashing across one of those fragile wooden bridges, thrown over a deep ravine, when it suddenly gave way with a crash, and the surrogee and his horse, who were foremost, disappeared. The surrogee was thrown forward, and, clinging to the broken planks, he scrambled out on the other side, but his horse went through. Its hind feet, however, got entangled in the frame-work below, and here it remained suspended. We now dismounted, and used all our efforts to raise the horse from his perilous situation, but in vain. We could not move him, and, indeed, I thought it useless; the poor animal groaned so piteously, I supposed its limbs were broken. Here, then, was a dismal prospect! We could not get on, and it was too late to think of returning. We had, therefore, no other expectation but of passing the whole night without shelter, under a deluge of cold rain and sleet, on the summit of those dreary mountains.

It was now proposed to shoot the horse,

both as a measure of humanity, to put him out of pain, and as a means of passing the broken bridge over his body; when just at this moment the janissary to Silistria, whom we had left at Haidhós with his surrogee, came up. With this aid we made another effort to extricate the horse: we descended into the ravine, and tied cords to his hind legs, and taking some of the planks of the bridge, applied them as levers to his body, and at length we succeeded in heaving him up and rolling him to the other side; here he got upon his feet, and, to our great joy and surprise, we found none of his limbs broken. We now repaired the breach as well as we could with the fragments of the planks; and, having cautiously led over the horses, proceeded on our way, leaving, of necessity, the miserable bridge to be the death of the next person who passed that way. Had the horse been killed, I was informed that I should have to pay the Sultan for the consequences of his rotten bridge. We now descended a very steep mountain; the Tartar was just behind me, when, the feet of his horse giving way, he tumbled over and over, and both he and his rider rolled past me to the bottom of the hill. I thought they were killed; but fortunately the ground was soft, and neither received much damage. The shades of evening had already closed when we arrived at a valley, in the bosom of which is situated the romantic village of Lopenitza, where we purposed to pass the night.

This village is at the bottom of the descent of the High Balkan, and those who arrive at it congratulate themselves as having now crossed the mountains. We had other reasons to welcome its approach; we were wet, cold, tired, and hungry; and never was a resting-place more welcome. We rode into a farm-yard surrounded by a wall of wicker-work. Within were several buildings: but one stood apart, which looked peculiarly inviting. It was new, and fresh, and clean, having been recently coloured with some grey composition. It was filled, however, with people, and already pre-occupied. In a moment after, they were all in motion; the floor was swept out, the thick carpets spread, a large fire blazed in the chimney, and, when I entered the porch, I thought I had not seen, either in England or Wales, so neat, so picturesque, or so comfortable, a cottage. I soon divested myself of my drenched clothes; and, having stretched myself before the fire, I never experienced more comfortable sensations.

While reclining in this state, I saw a number of girls enter the porch, and in a short time, after some preparation without, they entered the room. Here the tallest and handsomest, with a white handkerchief in her hand, led the way, and, the rest following, they commenced a dance, accompanied by a very sweet song, in which their voices were all pleasantly blended. The dance consisted in a movement where they all passed each other with grace and regularity; and the song was a hymn of welcome to the stranger, praising his beauty and fine qualities. They were dressed in blue cloth jackets and petticoats, with large chemises which folded over their necks and arms; their hair was braided, and hung with coins of gold and silver; they wore long pendant earrings, and round their arms were one or two broad bracelets of silver; and their petticoat was gathered up with a leather girdle, that it might not impede the motion of their feet. When the dance and song were ended, the leading beauty threw her white handkerchief into my lap, and they all retired. Not well comprehending the nature of this challenge, I hesitated what to do, when Mustapha informed me it was a demand for a few paras. I immediately placed them within, and followed the dancers into the porch with the jingling handkerchief. Here I distributed the contents among them, and they departed with great modesty and good humour.

The boba killed for us two fowls; one she roasted, and the other she stewed with great skill: to this were added pancakes, wine, and raki; and we had an excellent supper. Among the acts of kindness of these good people, they always make an enormous fire; they set long logs of wood standing endways on the hearth, and in a short time they kindled into a fire, six feet high: like Russians, they seemed to enjoy the intense heat it caused, but I soon found it intolerable, and requested them to remove it, which, with some surprise, they did. It was our intention to set out soon after midnight, but the rain continuing with violence, and the way being very rugged and insecure, we deferred our departure till the village cocks, which here made as much noise as at Doolath Hage, warned us of the approach of day.

We left our kind hosts before day-light, on a dismal, dark, drizzling morning. We made our way, with difficulty, through low rocky hills, stumbling among ravines, and wishing for the light of day. At length it appeared, accompanied by a bitter cold north-east wind: in a little time it became so piercing that we all got numbed and powerless. It was accompanied by a dark dry sky, which seemed to threaten snow, and was a specimen of those Scythian or Hyperborean blasts which come suddenly and intensely over these regions. Our road lay still among the last ridges of the Balkan, with occasional plains. In one of these we fell in again with the river with which we entered the mountains; it is here called Buyûk Kametchi, and runs parallel to the Balkans into the Black Sea. I should like to have traced this mysterious stream through the dark, deep, and subterraneous recesses, through which I was told it passed. One would imagine that, thus running through the level ground at one side of the mountains, and issuing out at the other, having penetrated at the base and wound its way through the chain, it would afford a level for a road below, without the necessity of carrying it over the immense ridge; and, no doubt, in any other country but Turkey such a road would have been made. It is possible, however, that the Turks would not wish to remove this formidable barrier, which nature has placed between them and their northern enemies, or afford them a greater facility of invasion by cutting a level road through the very heart of it. Having crossed this river, we proceeded to

LIOTHECA·BODLEIA

Shumla, where we arrived, after a long and fatiguing ride, at three o'clock. Not apprised of the effect of this cold, I attempted to dismount, but was so entirely deprived of feeling or motion, that I fell powerless to the ground, like a sack of corn.

We stopped at the post-house, and expected horses to proceed immediately, and in the meantime I searched for fire to warm me. The post-house here is a large establishment; it is the great centre of communication from different parts of the Danube; and, though the number of horses is immense, travellers are often obliged to wait for days before they can proceed. There are, therefore, more accommodations here than are usually found at a Turkish post-house. Up a flight of stairs was a long gallery, off which were several apartments. One of these was a large room, with a divan and cushions round it. With the usual discomfort of a Turkish room, there was no glass to the windows, so I was driven out of it by the cold. I now found another dirty room, with paper windows; but here was a fire, so I pulled my portmanteau for a seat, and got beside it. This was the common room where all entered, like the coach-offices of an English mail.

Amongst others who were here, was an old man very lightly clad with linen drawers. He sat close by the fire, sighed heavily, and often repeated, "Sakar Alla." In changing his position, I heard the clank of iron, and looking down I found he was fettered. A large formidable-looking Turk soon entered, and throwing down his pelisse at the head of the room, sat down with a commanding air, and began to smoke. I now learned that the old man was a prisoner, and the formidable Turk a chouash of the Porte, who was his guard. He belonged to Boli, in Asia Minor. The Aga of that place had made some unjust exactions, and he was one of six who joined in a complaint against him, by a petition to the Sultan. A person was sent to inquire into the truth of the statement, who, having received five hundred piastres from the Aga, reported that the petition was a false statement. Of the six who joined in it, three made their escape and three were seized, one of which was this unfortunate old man. It was not known what became of the other two; but this poor man was sent into exile to Rasgrad, under the guard of this chouash, and came with the thin linen dress of a warm climate into those cold regions, where I was almost perishing with all the covering I could put on. What was to become of the poor man afterwards no one could tell; but it is probable he will never be heard of again.

We were very impatient to proceed, and the chouash and Mustapha went to the post-master, and again demanded horses. He was a testy old fellow, who was sitting in an office off the gallery, and began immediately to cough and scold with great vociferation. They then went to the Aga to complain of the delay, and the Aga sent an order to take any horses they could find in the stables. We proceeded there, and could find but two, the perverse man having contrived to remove all the rest. Night was now coming on, and we had no alternative but to remain till morning. In order, however, to compensate for the delay, the post-master provided a dinner for us at his own expense, and I went out to view the town while it was in preparation. On my return, an inverted stool was placed in the middle of the room, on which was laid a large metal tray; and wooden spoons were placed over the edge of the tray, like rays from the centre. Round this we all squatted on the floor—the chouash, Mustapha, the prisoner, and several dirty fellows belonging to the place. First the chouash, who acted as master of the feast, took a soft loaf called a flap of bread, for it folded up like a cloth, and breaking or rather tearing it asunder, he threw the pieces to each of the guests; then a metal bowl of soup was set before us, which was soon dispatched with wooden spoons; this was removed, and a large savoury dish of meat, with pultaceous sauce, was laid on. Every hand dipped in the dish with a bit of bread between the finger and thumb; the thumb was then expanded, and a portion of the contents of the dish enclosed between it and the bread, and then conveyed to the mouth. This mode of eating is another proof of the immutability of Oriental customs: it was thus the disciples supped when Christ "broke the bread" and gave it to them; and Judas was designated by the circumstance of his dipping with him in the dish. In this way, a third large dish of kolokithias, or boiled gourds, and a fourth of lachani, or boiled cabbage, were dispatched; and the feast was ended in six minutes. Nothing was drunk, not even water. However ancient the practice of dipping in the dish, it is insuperably offensive and disgusting to European feelings, particularly in the indiscriminate mixture of dirty fellows, with whom one is sometimes obliged to eat.

As we dined, so we all slept together on the same floor; and as I was very tired, I soon fell asleep. I dreamed, however, of "gyves and fetters," and was suddenly awoke by the clanking of them hard at my ear: the legs of the unfortunate prisoner were close by my head, and whenever he turned—and he passed a very restless night, and sighed frequently—his chains rattled in my ears. Much has been said of the impassive fortitude with which the Turks bear their inevitable evils, but certainly this man was an exception.

In the morning we found the stable full of horses, that had come in in the night, so at day-dawn we set out. Our way lay over a hill which commanded the whole country, and I stopped on the summit at sun-rise to view it.

Behind us lay the vast ridge of the Balkans which we had passed, presenting a steeper and more inaccessible face at this side than at the other; running along the horizon in a right line, like a vast wall which ascended to the clouds. The ancients had such an idea of the height of this ridge, that Pomponius Mela affirms the Euxine and Adriatic could be seen from it at the same time;[*] and Pliny says it was six miles high. *Hæmi excelsitas vi millibus passuum*,[†] higher than the chain of the Andes or Hymalaya. It is, therefore, very remarkable that Herodotus should have taken no notice of it, though it must have presented so formidable an obstruction to the army of Darius. The mountain was called Hæmus from ἁιμα, the blood of the Typhon; because he had ascended it as the nearest way to scale to heaven, and Jupiter had there struck him down. The length of the chain is not less remarkable than the height, extending for five hundred miles, one end resting on the Gulf of Venice and the other on the Black Sea. The chain is now called the Balkan, which signifies a difficult defile, and it is properly divided into high and low; the latter advancing forward on each side, like outworks before the great natural rampart. The town of Shumla lies in an angle of a valley formed by two ridges of those low mountains; and they are the last branch of them at this side, and their extreme termination; if, therefore, the whole breadth of this immense chain be taken, it may be said to extend from Fakih to Shumla, thirty-two hours, or ninety-six miles, the country beyond these places being all level plain, and between them being all mountain; the lofty ridges, however, extend only from Haidhós to Lopenitza, nine hours, or twenty-seven miles.

---

[*] Lib. ii. c. 2.

[†] Hist. Nat. Lib. iv. c. 2.

The mountains about Shumla form a semicircular amphitheatre, up the sides of which gardens and plantations extend to the summit of the hill, overhanging the town with a very rich and beautiful prospect; below, at the extremity of the ridges, an immense plain begins, which extends to the Danube on the north, and the Black Sea on the east. Here is seen the town and harbour of Varna, between two headlands, distant eighteen hours, or fifty-four miles. To this port, all who wish to avoid the difficulties of the Balkan hire a vessel from Constantinople, and from hence come to Shumla. In fact, it appeared as if the country, from the Danube to the Propontis, was originally a dead flat surface; when, by some convulsions of nature, this ridge of mountains was thrown up, which divided the country like a vast wall running from the Black Sea to the Adriatic. The part of the plain lying on the south of the ridge was formerly called Thrace, and is now Romelia; the part on the north was formerly called Mœsia, and now Bulgaria.

Shumla is a very large and populous town, containing about sixty thousand inhabitants. It is divided into two parts, the Turkish and Christian. The Turkish is the upper part. It is filled with mosques, whose domes and minarets are covered with burnished tin plates, which glitter in the sun with dazzling splendour; so that when the sun shone bright I could not look at the town. Here is, besides, an extraordinary novelty in a Turkish town—a large town clock; it tells the hour by a bell which is heard all over the city, and regulates the time of the inhabitants, instead of the muezzims crying the hour from the minarets. This extraordinary innovation, and approximation to European manners, was introduced some years ago, by a basha, who had been a prisoner in Russia; he there acquired a taste for bells; and on his return brought with him a striking clock, which he erected in Shumla. The improvement, however, has not yet proceeded beyond this northern frontier. I have never seen or heard of any other town clock in the Turkish dominions, except at Athens, presented by Lord Elgin, as some remuneration for the dilapidation of the Parthenon.

Detached by an interval from this upper town is a smaller, called Warish, which extends into the plain. Within its limits the Rayas, or Jew and Christian population, reside, separated from the rest, like the districts called Irish towns in Ireland, the original inhabitants in both having been laid under the same interdict by their conquerors. In this district are about three hundred houses inhabited by Jews, Armenians, and Greeks, who have each a place of worship. It is here the most celebrated tinmen and braziers of the Turkish empire reside, who supply Constantinople with their manufacture, and cover their own mosques, which look so glittering, with tin and copper. Shumla has some irregular fortifications standing. We entered the town across a deep fosse; and through ramparts of clay, by which the Russians were repulsed in their last invasion of Turkey: their main body had advanced from Rasgrad to this place, while their Cossacks pushed across the mountains as far as Burghaz. They were, however, obliged to retreat without taking the town. As a military station, Shumla seems to have been of great importance to the Turkish empire. It is the point at which all the roads leading from the fortresses on the Danube concentrate. Its fortifications would be weak and contemptible in the hands of European troops, but are a very efficient defence when manned by Turks. They consist of earthen ramparts and brick walls, in some places flanked by strong-built watch towers, each capable of holding eight or ten tophekgees or musqueteers. They stretch for three miles in length and one in breadth, over a ground intersected with valleys; and the extent and irregularity of the surface prevent the possibility of their being completely invested. It is here the Turks form their entrenched camp, in their contests with Russia, and the Russians have always found it impregnable. Twice they have advanced as far as Shumla, and been repulsed without being able to advance farther. Romanzov was obliged to retire from before it in 1774, and Kaminsky in 1810, after a bloody conflict.

CHAPTER X.

Tartar mode of extorting money—Reception at a Turkish village—Greek village of Arnaut Kui destroyed by the Russians—Rasgrad—Byzants, last Bulgarian town—Account of the country and people—Contrast of Turkish and Bulgarian peasants—First view of the Danube—Rutzchûk — Frank in full dress —Sketch of Russian campaign on the Danube—Balkan Mountains, natural barrier to Constantinople — Turkish Cavalry, Spahis and Delhis.

We were now joined by the chouash and his prisoner, who, as well as we, were proceeding to Rasgrad. Either the unfortunate man was too poor, or the chouash, who seemed a better description of Turk, was too humane to treat him as prisoners are usually dealt with on such occasions. It is one of the means of exacting money which these fellows never fail to avail themselves of, and the transportation of exiles is, perhaps, one of the most oppressive acts of the Government. If the exile be rich, and particularly if he be a Raya, the janissary or chouash who has the care of him selects a hard-trotting horse, on which he lays a wooden saddle, used for carrying burthens; on this the wretched exile is placed, and his conductor, pretending that he acts from orders and must use dispatch, sets off at a rapid pace. In a short time this motion becomes intolerable to the galled and lacerated prisoner, and he agrees to any terms imposed on him, which puts an end to his torture. In this way three or four thousand piastres are extorted for liberty to use a common saddle! This oppression is deemed so much a perquisite and a matter of right, that the most humane of these Tartars practise it without compunction. Mustapha acknowledged to me, that he received lately five hundred piastres, from a Jew of Aleppo, for a similar indulgence.

After four hours we arrived at a Turkish village, where a hut had been lately built for the accommodation of travellers. This is a rare and almost solitary instance of such a thing in a Turkish village, and seemed of very little use. The man of the farm was not at home, and we could not get admission. We wanted milk, or any thing, for breakfast—we could get nothing; every one of the party was afraid even to ask at the farm-yard gate, lest he should be answered by a pistol or a tophêk. This brutal inhospitality of the Turkish peasants is so notorious, that no one attempts to approach their dwellings, except when compelled by imperious necessity. It sometimes happens that Tartars and couriers lose their way in the drifts of snow which in winter frequently obliterate the road. When, on such occasions, they apply for assistance at a Turkish house, they are driven away with menaces, and often torn by dogs, or wounded by fire-arms from within; and travellers, in this way, are sometimes found lifeless near the door, frozen to death, or victims of their fierce and untractable jealousy. We shook the dust from our feet in testimony against them, and proceeded further in search of refreshment.

At the end of four hours more, we arrived at the village of Arnaut Kui, or the town of Arnauts; called so for the same reason as that on the Bosphorus, because it was originally colonized by Arnaut Greeks. Here we stopped. I sat down in the front of a baccâl's shop, and they brought me some bread, broiled sausage, and hot milk. On looking over the contents of the shop afterwards, I saw some little books, the first I had seen since I left Constantinople. They were the "Psalms of David," in modern Greek, printed at Venice; and, on inquiry, I found they had here a school, a church, and a priest. Arnaut Kui had been a large town, consisting of 1500 houses, some years ago; but when the Russians advanced to Shumla, unfortunately for this place, three battles were fought in its neighbourhood: the town was utterly destroyed by the Russians, and still remains in ruins, the extent of which attests its former size. The inhabited houses now amount to only one hundred and fifty.

In one hour more we arrived at Rasgrad, where the Russian head-quarters had been, and which I expected to have seen also destroyed: but they left the town of the Turks uninjured, and only ruined that of the Greeks. It contains about three thousand houses, in good repair, of which two thousand are Turkish. We entered the town just as the town clock was striking, and learned that the patriotic Pasha had presented a clock to Rasgrad, as well as to Shumla. Here the chouash left his prisoner, but what his fate would be no one could tell. He was delivered up to the Mutzelim, or Governor of the town, who will use him as he likes. In this place was the post-house, where we changed horses.

We left Rasgrad at two o'clock, and proceeded, in seven hours, to the Bulgarian village of Byzants, where we did not arrive till nine at night, and all the people were retired to bed. The surrogee advanced, and shouted his "Ki-a-ee-a" several times, but no Kiaya answered. After continuing for a long time in this way, we thought we should have been obliged to take up our lodging with some gipseys, who were hutted in a hollow below the village, and whose little tents and blazing fires looked very cheerful and pleasant. At length, however, the Kiaya appeared, and brought us to a house where we entered a comfortable lodging-room, which the good people had fitted up for strangers, and used themselves on ordinary occasions. We found the same fresh, clean room, good fire, and cordial welcome, which we had before experienced. The whole family were roused from their beds, which they left without any sign of ill humour. There was no bread, but the good boba bestirred herself, though she had a sick child hanging about her. She quickly made a bannock, and sweeping away part of the fire, she laid it on the hearth with a wooden spade, and covering it up with the embers in a very short time it was baked. She made her pancakes, roasted some bits of mutton on a wooden spit, and composed a pultaceous dish of Indian corn, with a willingness and dexterity that were quite pleasing; after which, we all lay down upon our carpets, with our feet to the fire, and slept till the usual concert of village cocks waked us in the morning.

Byzants was the last Bulgarian village we were to meet with, and I left, with reluctance, the abodes of these good people. The Bulgarians, who gave this country its modern name, were one of those northern hordes that abandoned their dreary plains and ungenial climate, to seek a better residence in the south. They set out from the banks of the Wolga in the seventh century, crossed the Danube, not far from its mouth, and established themselves in the inviting country that lies between that river and the mountains, extending westward from the shores of the Euxine. Here they sustained themselves against all the feeble efforts of the Greeks of the Lower Empire to dispossess them, and their various contests form a considerable part of the history of that period. Constantine III. and Justinian II. were both defeated by them; till at length, after a struggle of five centuries, the country was reduced to the state of a province, by Basilius; and on the decline of the Greek empire, it was finally brought under the Turkish yoke by Bajazet, when the Turks had established themselves in Roumeli, the neighbouring province. Its capital, at that period, was Sophia, built by Justinian, on the ruins of the ancient Sardika, and called by him Sophia, from a magnificent church erected there after the model of that at Constantinople;

but, since the Turkish conquest, converted like its model into a djami, or mosque. It was made by the Turks the residence of the Beglebey, or Governor of the province, and so was considered the capital; but it now yields that name to Shumla, which is much superior in size and importance. The town next in estimation is Ternova, the see of a Greek bishop. It is situated in one of the passes of the low Balkan on two sides of a ravine, having a deep gulf between. It has no fortifications, though it is of importance, as being the entrance to a great pass over the mountains.

The present district of Bulgaria extends from the mouth of the Danube, along that river, till it meets the Timok, above Widdin, having the river for the whole of its northern boundary, and the parallel chain of the Balkan for its southern; including a well-defined space, about three hundred and fifty miles long, and from forty to fifty broad. The inhabitants, however, have gone far beyond those artificial limits. They have, by degrees, expanded themselves across the chain of mountains, and occupy, almost exclusively, a considerable space of Roumeli at the other side, supplying the waste of its own population. As the fiery and ardent temperament of the Turks and Greeks mutually exhaust them, these quiet and industrious peasants creep on; and, if they are allowed to proceed unchecked, will, in process of time, fill up the whole of that almost uncultivated and depopulated space which lies on the south of the Balkan, between the sea and the mountains, by a process much more desirable than invasion or conquest.

The people have now entirely laid aside the military character that once distinguished their ancestors. The great body of them is altogether pastoral, and live in small hamlets, forming clusters of houses, which have neither the regularity, nor deserve the name, of towns. They have a few, however, where they are engaged in commerce, and carry on manufactures. The town of Selymnia, on the south side of the Balkan, contains nearly 20,000 inhabitants, the large majority of whom are Bulgarians. Here they fabricate, to a great extent, several manufactured articles, which are famous in Turkey; one is a coarse woollen cloth, and another, rifle gun-barrels, which are held in high esteem. But that which is most congenial to their rural habits, is the preparation of the essential oil, called otto, or attar, of roses. A large district, in the neighbourhood of Selymnia, is laid out in gardens for this purpose; and the abundance of rose-trees adds another feature to this beautiful country. A great part of the produce is brought to England; and we are indebted to these simple peasants for the most exquisite and elegant perfume in nature.

Of all the peasantry I have ever met with, the Bulgarians seem the most simple, kind, and affectionate; forming a striking contrast with the rude and brutal Turks, who are mixed among them, but distinguished by the strongest traits of character. On the road we frequently met groups of both, always separate, but employed in the same avocations: the Turks were known by turbans, sashes, pistols, and yatigans; but still more by a ferocity of aspect, a rude assumption of demeanour, and a careless kind of contempt, that at once repulsed and disgusted us. They never turned their buffaloes or arubas out of the way to let us pass, or showed the smallest wish to be civil or obliging; on the contrary, were pleased if they pushed us into a bog in the narrow road, or entangled us among trees or bushes. Any accommodation in houses was out of the question: if we approached one for a drink of milk or water, we ran the hazard of being stabbed or shot. The Bulgarians were distinguished by caps of brown sheep-skin; jackets of cloth, made of the wool, undyed, of dark brown sheep, which their wives spin and weave; white cloth trowsers, and sandals of raw leather, drawn under the sole, and laced with thongs over the instep; and they carried neither pistol nor yatigan, nor any other weapon of offence. But they were still more distinguished by their countenance and demeanour: the first is open, artless, and benevolent; and the second is so kind and cordial, that every one we met seemed to welcome us as friends. Whenever their buffaloes or arubas stopped up the way, they were prompt to turn them aside; and whenever they saw us embarrassed, or obliged to get out of the road, they were eager to show us it was not their fault. Their houses were always open to us, and our presence was a kind of jubilee to the family; the compensation we gave scarcely deserved the name, and I am disposed to think, if not offered, would not be asked for. Turkish women we never saw: the Bulgarian women mixed freely with us in the domestic way, and treated us with the unsuspecting cordiality they would show to brothers. Their dress was neat, clean, and comfortable; it generally consisted of a jacket and petticoat of dark blue cloth, with a bright border of list round the edges, or down the seams; and a shift of hemp or cotton, very large, hanging far below the petticoat, and gathered in full folds round the neck and arms, and worked or wove with lace-like borders. Married women wear handkerchiefs on their heads, with a long lappel hanging on the back behind; girls have their heads uncovered, with their hair braided and ornamented with different coins. All wear earrings, bracelets, and rings on their fingers, even girls of three and four years old, and all go barefooted. They are exceedingly industrious, and are never for a moment without their spindle and distaff; they frequently asked for needles, and I greatly regretted I had not brought a few scissars and other female implements, which would have been highly acceptable to them. Their villages generally consist of forty or fifty houses, scattered without order or regularity. Their houses are built of wicker-work, plastered, and are clean and comfortable on the inside, where we were neither annoyed by smoke, or fleas, or bugs, or bad smells, or any of the torments which beset the rich in the houses of the poor; and one end is generally filled with bags of wool, or bales of cloth or carpet. They seem to possess all the necessaries of life in abundance;—a mild climate, a fertile soil, a beautiful country, cattle, corn, wine, wood, and water in profusion.

The Bulgarians speak a language which has not the smallest affinity with either that of the Turks, Greeks, Jews, or Armenians, with whom they mix. It is the language they brought with them from Sarmatia, and is a dialect of the Sclavonian, having a nearer resemblance to Russian, perhaps, than to any other. When they established themselves in this district they embraced Christianity, and have ever since continued members of the Greek church, subject to the Greek Patriarch of Constantinople, who appoints their bishops. These are always Greeks, and they have, by a natural preference, established their own language, as that of the service of the church, universally on the south side, and generally on the north, of the Balkan. Where it is not in Greek, it is in the ancient written language; and, as the modern Bulgarians understand neither one nor the other, the offices of religion are performed for them in an unknown tongue. Even in the few schools established in towns, the books introduced are exclusively Greek, though that language has made no progress among the people. The consequence of this is that they are entirely illiterate; the language they use is merely oral, never having been reduced to grammatical rules. A few elementary books have been lately printed in it, but I did not meet with them; those I saw were Greek for the schools, and Sclavonian for the churches. There is generally a priest attached to every two or three villages, who attends and performs the duties of religion in each occasionally; but, unless in a very few places, they have neither churches, nor schools, nor books; and, with the exception of the baccûl, or shopkeeper, who is generally a Greek, it is probable there was not a person, in any of the villages through which I passed, who could read or write; yet, like the people of the Golden Age, "*Sponte sua, sinè lege, fidem rectumque colebant.*" Crime is unknown among them; and the traveller who passes through their country is not only secure from the effects of vice, but experiences the kindness resulting from the most amiable virtues.

We set out by moonlight in the morning, and arrived on the high grounds that overlook the Danube about ten o'clock. Beneath me was the town of Rutschûk, stretching a considerable way on the low grounds along the banks of the river. Before it was expanded the great stream of the Ister, about two miles wide, running through a dead, flat country, as far as the eye could reach, towards the sea, which is distant three days' sail, through the winding of the river, but from hence to its mouth, in a right line, is not more than ninety miles. On the opposite shore was the town of Giurgevio, in the dismal-looking swamps of Wallachia. We descended a steep bank, and entered the town of Rutschûk by a handsome gate, emblazoned with coats of arms and stained stone. On either side ran the wall, which extended down to the river, with a fosse in front; but it seemed very incapable of any defence, notwithstanding that it opposed a barrier to the Russians, which they found it very difficult to overcome. After passing a market, full of cattle and Indian corn, we came to a gate and paling of stakes, which forms a second defence to the town, and apparently as efficient as the first. We now descended through very irregular depopulated streets to the quay, or rather open space of embarkation, on the river side. Along this we proceeded at full gallop, as couriers, with all the dogs, to the amount of near one hundred, in full cry after us, and stopped at the post-house of the ferry. At this place the Turkish posting ends; and here we dismissed our last horses and surrogee. He was an unfortunate fellow, who had just recovered from sickness, and was so addicted to wine that he bought nothing else, and was almost naked. I thought, when he first mounted, he would never be able to accomplish the journey; but as soon as he got into the saddle the spirit of the horse seemed to be transfused into him, and they became incorporated like a centaur. He sung and laughed, and drove along with a speed that I could not restrain; bringing the horses into the last post-house, smoking with perspiration, in a style which it is the ambition of every surrogee to accomplish.

It was necessary that Mustapha should show my firman and teskerai to the Pasha, and I proposed to accompany him to see both the Pasha and the town; but I could hardly prevail on him. The idea of his being dragoman to a Frank before a Turk still haunted him. At the gate of the Pasha's palace—a shabby enclosure like a dirty farm-yard—a man with a white straw hat, drab coat, silk stockings, and fashionable shoes, accosted me. To meet a Frank in full dress at such a place was very unexpected, and we stared at each other with mutual surprise. He told me in Italian that he was from Smyrna, and had come to this place from Salonichi, in his way to Buchorest; but was stopped by the plague, which had just burst out there with great violence. He now asked, with great volubility, who I was, whence I came, and where I was going; having supposed himself, he said, to be the only possible Frank in this remote place. When I told him I was going on immediately to Buchorest, he expressed the greatest surprise and alarm, and warned me of the danger I incurred from the plague, from which the people were flying in all directions. I could not sympathize in his terrors; and, as Mustapha now returned with the firman and teskerai, examined and signed, we left our terrified Frank and proceeded to the ferry.

The town of Rutschûk is a very considerable place, containing, it is said, eighteen or twenty thousand houses, which are very conspicuous at a distance, from their tall white chimneys. It stands on the steep bank of the Danube, and the streets generally have a sudden descent to the river. It is surrounded on three sides by walls, in the manner of Turkish fortifications, but it is partly open to the river. About seven thousand of the houses are inhabited by Greeks, Jews, and Armenians, who carry on an active trade with Wallachia.

As I was now in the centre of the scene of action between the Turks and Russians, in their last sanguinary campaign, perhaps you would think a local sketch of some of the events not uninteresting. In the year 1805, the Turks were in a state of great weakness, under their amiable but feeble monarch, Selim; their provinces in a state of insurrection abroad; their people turbulent and discontented at home; and pressed and harassed by the conflicting and peremptory demands of the great European powers. They had conceded to Russia, by the treaty of Yassi, 1792, an extraordinary right of interfering in the provinces of Wallachia and Moldavia, that their respective Hospòdars should be continued in office seven years, and not removeable but by the consent of Russia. To this agreement, however, they did not adhere. The then reigning Hospodars were deposed before their time; and, when the Russians remonstrated, the Bosphorus was closed again their ships. Taking umbrage at these causes of complaint, General Michelson was despatched with an army of sixty thousand men, who crossed the Niester, took Bender and Chotzim with little resistance, and entered Yassi, the capital of Moldavia. From hence he proceeded to Buchorest, the capital of Wallachia, where he found a Turkish force which had been sent against him by Mustapha Bairactar, the energetic Ayan of Rutschûk. These, however, he soon defeated: when his approach was known, the inhabitants rose upon the Turks, attacked them suddenly with all kinds of weapons; and, with the aid of a small advanced guard of the Russians, drove them out of the town, leaving fifteen hundred dead in the streets: he then entered Buchorest, and took entire possession of the three provinces of Bessarabia, Moldavia, and Wallachia; not leaving a Turkish corps or fortress on the north side of the Danube, with the exception of Giurgevo: and he prepared immediately to pass over to the other side.

A tumultuary army was now hastily collected at Adrianople, of troops from the provinces of Asia, and moved forward with the janissaries to the Danube; they mutinied, however, on their march, massacred some of the officers who wished to introduce European discipline among them, and, when they at length arrived at the scene of action, were so disorganized that they effected nothing against the Russians, who remained in almost undisturbed possession of the province till the year 1810, when the armies on both sides were augmented to two hundred thousand men, and a fierce and sanguinary contest ensued, which, perhaps, never was surpassed.

The Russians passed the Danube in three places. Their direct progress would have been from Giurgevo to Rutschûk; but at this latter place the passage was impracticable, either at the town or near it, as the banks were steep and high, and defended with Turkish batteries. They therefore crossed over above it at Ostrova, near Widdin, and below it at Hirsova and Toutourkay, and laid siege to Rutschûk. The town was vigorously defended; and the Russians were repulsed in a desperate attack, in which they lost six thousand men. Kaminsky made also a similar assault on the entrenched camp at Shumla; but here, too, he was driven back with great carnage. The Turks, though unacquainted with regular discipline in the field, make a fierce and sanguinary resistance when attacked behind their ramparts. On these occasions they issued their memorable bulletin—" that they had taken such a number of infidels' heads, that they would serve as a bridge by which the faithful might pass over to the other world." It is to the vigorous defence of these two places, and the losses sustained before them, that the derangement of the Russian plans, and the final failure of the campaign, are generally attributed.

In the month of September, Kaminsky left Langeron before Rutschûk, and with his disposable force suddenly attacked the Turks at Bayne. They defended themselves with desperate valour; but were at length defeated, with the loss of twelve thousand men in killed and wounded; and Rutschûk was compelled to surrender, with all the Turkish flotilla laying before it, and Giurgevo on the other side. In order to create a diversion, the Turks now sent a fleet into the Black Sea, and threatened an attack on the Crimea: notwithstanding this, the Russians concentrated their forces in Bulgaria, and the Grand Vizir was obliged to retreat before them, recross the Balkan, and take up a position at Adrianople; leaving, however, the strong and impregnable fortresses of Varna on the sea coast, and Shumla on the ascent of the mountains, well secured at the other side.

The feeble Selim, and his successor Mustapha, had both been strangled, and Mahomet had been called to the throne, who even then displayed the vigour which since has distinguished him. He set up the standard of the prophet at Daud Pasha, a large plain twc miles from Constantinople, and issued a Hatta Sherif, that all Mussulmen should rally round it. In this way he assembled, in a short time, a large army; appointed a new Grand Vizir, whom he sent on with the troops; and returned to the city. The new Vizir, Ahmed Aga, was a man of the same energy as the Sultan, and had distinguished himself by his defence of Ibrail. He immediately descended from the mountains, forced the detached corps of Russians in Bulgaria to re-cross the Danube, and made a fierce attack upon Rutschûk, defended by the Russian General Kutosov. The Russians, hard pressed, transported the inhabitants to the other side of the river, set fire to the town in four quarters, and then retreated themselves. The Turks rushed into the burning town, put a stop to the conflagration, and took up their position there. The Grand Vizir having thus driven the Russians to the opposite shore, was now determined to follow them; and he made the attempt in three places, Widdin, Rutschûk, and Silistria. He succeeded at Widdin, and established thirty thousand men at Wallachia. He also succeeded at Rutschûk, took possession of a large island in the river called Slobodsé, and, in perfect confidence, passed the greater part of his army to the other side, and established them in an entrenched camp. Kutosov was not idle: he immediately availed himself of the Vizir's crossing over, and detached eight thousand men, under General Markof, to attack the camp he had left behind.

A Turkish camp is formed without any regularity. The Grand Vizir's tent is always conspicuous in the centre, and becomes the nucleus round which all the rest are pitched, as every man chooses to place them. It is, however, their strong hold, to which they always retire as a wild animal to its lair; and they defend it with the same fierceness and obstinacy. On this occasion, they were completely surprised; the whole of the camp, including the general's tent, fell into the hands of the Russians, and the fugitive Turks crowded into Rutschûk. Here they were cannonaded by the artillery of their own abandoned camp, and General Langeron, from the other side, directed one hundred pieces of cannon to bear upon them. The Vizir, having heard of this misfortune, threw himself into a little boat, and, availing himself of a storm of wind and rain, he pushed across, and landed in safety; but the Russians now brought up their flotilla, and intercepted all communication between the divided portions of the Turkish army. They next attacked and carried the island, and turned the guns on the entrenched camp of the Turks, who were thus cut off from all communication or supply. In this state they endured the severest privations; and, after feeding on the flesh of their horses, and giving up all hope of relief, they were compelled to surrender, having lost 10,000 men in the different assaults made upon them. This was the last effort of the combatants. The Turks who had entered Wallachia at Widdin retired to the other side, and the Grand Vizir, having received great reinforcements, concentrated them at Rutschûk; but while the combatants were preparing to renew the sanguinary conflicts, the exhausted state of the one, and the critical state of the other, invaded by the French, induced them to come to an accommodation; and the peace of Buchorest, concluded in 1812, gave another accession of territory to the Russians, extending their frontier from the Niester to the Pruth, and assigning them all the country that lay between the two rivers, Bessarabia, and a considerable part of Moldavia.

The Russians withdrew from the provinces of Wallachia and Moldavia, which they had occupied for seven years, and have never since entered them: they are now, however, in appearance, about to renew their desperate conflicts, and dye the Danube again with blood; and the general opinion is that they will meet with no effectual opposition to their further progress: but certainly the events of the last campaign should induce us to adopt a different opinion. They availed themselves of a moment of their enemies' weakness, and advanced, with little opposition, to that river: here they stopped; and, after a very sanguinary and persevering conflict of six years, we find them, at the end of that period, still on its shores. Whenever they attempted to proceed beyond it, they were driven back with carnage, and a single town scarcely fortified, as contemptible in the eyes, as it would be weak in the hands, of European troops, effectually arrested their career. It must be confessed, however, that the military character of the Russians has been greatly improved since that period, while that of the Turks has retrograded.

Should they force this artificial barrier, they have to encounter a natural one, infinitely more formidable; and that is the Balkan Mountains. Over this great rampart there are five practicable passes. One from Sophia to Tartar Bazargic; two from Ternova, by Keisanlik and Selymnia; and two from Shumla, by Carnabat and Haidhós. There is another that runs close along the sea coast, but it is very difficult and seldom used. The first three lead to Adrianople, the last two directly to Constantinople. Of these, the roads by Ternova are the most difficult, as they pass over the highest and most inaccessible hills of the chain; that by Haidhós is the most frequented—the chasm in the face of the mountain affording a greater facility of ascent than elsewhere. Any of the passes, however, do not appear to be impracticable for Turkish Spahis. These are a kind of feudal cavalry, possessing hereditary lands, on the tenure of appearing in the field when called on. If they have no male children, the lands devolve to the commander, who assigns them to others on the same terms, and so the corps is kept up. It consists of sixteen legions, who are, perhaps, the best mountain horsemen in the world; though nothing can seem more unfavourable to their firm seat and rapid evolutions, than their whole equipment. Their saddles are heavy masses of wood, like pack-saddles, peaked before and behind; and are most awkward and uneasy in the way they use them. Their stirrups are very short, and their stirrup-irons very cumbrous—resembling the blade of a fire-shovel; the angle of which they use to goad on the horse, as they have no spurs: this heavy apparatus is not secured on the horse by regular girths, but tied with thongs of leather, which are continually breaking and out of order. On this awkward and insecure seat, the Turk sits, with his knees approaching to his chin; yet I never saw more bold and dexterous horsemen, in the most difficult and dangerous places. When formed into cavalry they observe little order, yet they act together with surprising regularity and effect; but it is in broken ground and mountain passes they are most serviceable, where the surface seems impracticable for European horsemen. They drive at full speed through ravines and mountain torrents, and up and down steep acclivities; and suddenly appear on the flanks or in the rear of their enemies, after passing rapidly through places where it was supposed impossible that horsemen could move. Some of their troops are called, for their headlong and reckless impetuosity, Delhis, or madmen; and the desperate enterprises they undertake justifies the name. Such cavalry, in the passes of the Balkan, must oppose a formidable resistance to the most effective and best disciplined troops; and no doubt the Russians, if they ever attempt this barrier, will find it so.

Another obstacle will be afforded by the season of the year. The only time for operation is the spring; the country then is exceedingly beautiful and healthful, the rivers are full of sweet water, the grass and fodder abundant, and the air elastic and salubrious; but, as the summer advances, the rivers dry up, vegetables disappear, and nothing is presented but an arid, burning soil, intolerable from the glare of the sun by day, and dangerous from the cold and the damp of the heavy dews by night; and the morbid effects of these every army has experienced, campaigning in those countries at that season, both in ancient and modern times. To pass this chain in winter, with an army, seems a still more hopeless attempt: the morasses saturated with rain, incapable of supporting the heavy burthen of waggons or artillery; the ravines filled with snow or mountain torrents, and passed over by tottering bridges of wood, so rotten as to break with the smallest pressure; the numerous defiles, which a few can defend against a multitude, presenting so many natural fortresses, behind which the Turks fight with such energy and effect; the scattered villages, which can afford neither shelter nor supplies;—all these present obstacles of which the Russians themselves seem very conscious. In their last campaign, they were in possession of the whole of the country, from the Balkan to the Danube, with the exception of Varna, Nyssa, and Shumla, in which the Turks were shut up; and they had nearly 100,000 men in the plain below, completely equipped, and were at the very base of the mountain, and the entrance to the passes; yet they never attempted to ascend, with the exception of a few straggling Cossacks, who made a dash across the ridge, and returned as speedily back again.

The Turks seem to have no apprehension of an approach to the capital on this side: relying on the natural strength of this chain of mountains, they have not fortified any of the passes, nor do I recollect a single fortress from Shumla to Constantinople. Their great apprehension is that the invasion will be made by sea; and, in this persuasion, not only the Dardanelles, but the Bosphorus, resembles one continued fortress, from the Sea of Marmora to the Black Sea. In the year 1821, when a rupture was apprehended with Russia, all the castles were completely repaired, and additional batteries were erected on every point of land which bore advantageously on the channel, so as to present a most formidable obstruction to any approach by water. These batteries, however, were altogether untenable, if attacked on the land side; the high ground, above the shores of the Bosphorus, every where commanding them; and if a landing were effected any where in the rear, which it was at that time said was the plan of the Russians, they must be immediately abandoned. But it seems as if the Turkish power in Europe was fast hastening to ruin, which the few convulsive efforts they occasionally make cannot avert or long delay.

CHAPTER XI.

Impressions of Turkish power from the appearance of the country—Rapid decay of population—Different aspect of the N. and S. shore of the Danube—Bridge of Darius—Exports of Wallachia across the river—Fine fossil salt—Singular machines for posting in Wallachia — Dreary country to Bangaska—Habitations under-ground — Buchorest — Plague raging there — Splendid carriages of Boyars—Greek dragoman— Description of Buchorest—Mode of travelling—Polentina—Pitechti, or Petesh, appearance of the country changed—Corté d' Argish, celebrated church.

I HAD now travelled more than three hundred miles through the Turkish dominions in Europe, from their capital to the last town they possessed at the extremity of their empire. When I contemplated the extent of their territory, the fertility of the soil, the abundance of the resources, the cattle and corn it produced, and the interminable capability it possessed of producing more—the large cities of Adrianople, Shumla, Rutschûk, and the multitude of villages scattered over the country; when I considered the despotic government that had absolute power over all these resources, to direct them in whatever manner, and to whatever extent, it pleased; and that this was but a small portion of the vast empire which extended over three parts of the globe;—it seemed as if the Turkish power was as a sleeping lion, which had only to rouse itself and crush its opponents. But when, on the other hand, I saw the actual state of this fine country—its resources neglected, its fields lying waste, its towns in ruins, its population decaying, and not only the traces of human labour, but of human existence, every day becoming obliterated—in fine, when I saw all the people about them advancing in the arts of civilized life, while they alone were stationary, and the European Turk of this day differing little from his Asiatic ancestor, except only in having lost the fierce energy which then pushed him on;— when I considered this, I was led to conclude that the lion did not sleep, but was dying, and after a few violent convulsions would never rise again.

The circumstance most striking to a traveller passing through Turkey is its depopulation. Ruins, where villages had been built, and fallows where land had been cultivated, are frequently seen, with no living things near them. This effect is not so visible in larger towns, though the cause is known to operate there in a still greater degree. Within the last twenty years, Constantinople has lost more than half its population. In eighteen months, three sanguinary revolutions took place, which destroyed two Sultans, and about thirty thousand of the inhabitants. These were followed by the plague in 1812, which swept away, according to some two, and according to others three, hundred thousand more. It was known that, at one time, a thousand persons a day were brought out of the Top Kapousi gate to be buried; and the gardener of the English palace told me he was the only survivor of a family of thirteen persons—he was seized with delirium and stupor, and, when he recovered, he found himself in the house with twelve dead bodies. In 1821 the Greek insurrection broke out. The population of the Fanal, and other places, consisted of about forty thousand Greeks; by death and flight, they are now reduced to half the number. In 1827 the janissaries were extinguished, and the contests on this occasion carried off, it is supposed, on both sides, about thirty thousand persons. If to these casualties be added the frequent conflagrations—two of which occurred while I was at Constantinople, and destroyed fifteen thousand houses; the Russian and Greek wars, which were a constant drain on the janissaries of the capital; and the silent operation of the plague, which is continually active, though not always alarming;—it will be considered no exaggeration to say that, within the period mentioned, from three to four hundred thousand persons have been prematurely swept away, in one city in Europe, by causes which were not operating in any other,— conflagration, pestilence, and civil commotion. The Turks, though naturally of a robust and vigorous constitution, addict themselves to such habits as are very unfavourable to population; their sedentary life, polygamy, immoderate use of opium, coffee, and tobacco, and other indulgences still more hostile to the extension of the species, so impede the usual increase of families, that the births do little more than compensate the ordinary deaths, and cannot supply the waste of casualties. The surrounding country is, therefore, constantly drained to supply this waste in the capital, which, nevertheless, exhibits districts nearly depopulated. If we suppose that these causes operate more or less in every part of the Turkish empire, it will not be too much to say that there is more of human life wasted, and less supplied, than in any other country. It is thus that the gifts of bountiful nature are thrown away upon this people. It is in vain that God has issued his great law—"Be fruitful, and multiply, and replenish the earth," and has conferred on them every means of fulfilling it—comely persons, robust constitutions, mild climate, fertile soil, and beautiful country—when their own perverse propensities and antisocial habits counteract the blessings of a good providence. We see, every day, life going out in the fairest portion of Europe; and the human race threatened with extinction, in a soil and climate capable of supporting the most abundant population.

Boats generally pass from Rutschûk to the other side twice a day, morning and evening; but will not go at any time without having passengers to the amount of eighteen piastres, which I paid, and we immediately departed. The Danube is a very muddy stream; the banks are generally composed of a whitish clay, which is continually washed down by the current; and its lighter parts, suspended in the water, render it opaque and dirty. When we advanced into the stream, we saw the fortifications of Rutschûk on the river side. The principal and strongest stood on a rock over the ferry-place ; but this the Russians blew up, and it has never been repaired. The rest are merely bastions of basket-work filled with earth, which extend a considerable way beyond the town, along the high banks of the river, here formed of rocks and steep precipices of clay, towering over the stream, and menacing the barbarians of the North, who should attempt to pass over from the flat swamps of the other side. When we arrived in the middle of the current, and had a full and distinct view of both sides, I was greatly struck with the contrast. On the south, nothing could be more beautiful and pastoral than the prospect; the hanging banks of the river were clothed with vineyards, which yielded such abundant crops that they formed the food of the Russians who were encamped among them during the siege. From hence the ground rose gradually into undulating hills—some covered with green sward, and some with wood ; between them were pastures filled with cattle, or cultivated land in fallow, or springing corn. The villages of the peasantry were scattered among these hills ; and every where, as far as the eye could reach, the view was very lovely and inviting. The country on the north side was dull, naked, and flat, without a tree, a hill, an enclosure, or a village ; covered in several places with dense dark mists ; and, as far as the eye could reach, appearing to be fenny, foggy, and sterile. That northern tribes should wish to leave this dismal-looking region, and pass over to the other more lovely and inviting shore, seems perfectly natural ; and they have attempted to do so from the earliest periods of history. Few have passed from the south, except for a temporary purpose. But the inhabitants of this side have been always engaged in efforts to repel the tribes of the other, who have, in all ages, crowded over to make permanent establishments; and hordes of Sarmatians, Scythians, Huns, Vandals, Goths, and Russians, have been, and are at this day, deserting their dreary wastes, and swarming across to these more genial shores.

I was now near the place where Darius crossed, and the passage appeared an enterprise of no small difficulty, and conducted with considerable address. After he had constructed a bridge across the Bosphorus, he sent some Ionians, Æolians, and inhabitants of the Hellespont, by sea, to the mouth of the Ister, with orders to construct there a similar bridge. They did so, and he found it ready on his arrival with his army by land. He passed over, proceeded as far as the Tanais, along the north shore of the Euxine; and, on his return from his campaign, found the bridge still secure for his repassing, notwithstanding some attempts to destroy it. At present, the Danube is considered too wide, and its current too rapid, to admit a bridge in this place; but lower down, where it is narrower, and does not exceed a mile in breadth, bridges of boats have been frequently thrown across. Herodotus says that the fleet advanced from the sea two days' sail, to where the river begins to branch off; and this would agree with the distance of Silistria, sixty miles lower, from the Euxine; and I am inclined to think it was there Darius passed with his army.

In about an hour we arrived at the other side, and landed at Giurgevo. This town lies behind the large island of Slobodsé, lower down the stream than Rutschûk, and its fortress is remarkable for being the principal one the Turks possess on this north shore, and also for being the most perfect model of Turkish fortification in all their empire. We approached it by a narrow branch of the river, like a canal; and, having passed under the fortress, whose watch-towers on the ramparts looked like the minarets of their mosques, we landed on a quay, or rather bank of mud, which forms the place of embarkation below the town. Here were a number of scampavias lying, and Wallachian waggons unloading the produce of the country, to supply the other side. It principally consisted of flakes of buffaloes' flesh, dried in the sun, called bastermans; a kind of flat sausage, like a horse-shoe; and blocks of rock salt, which several boats were taking from the waggons. This fossil salt is of a much purer kind than that found in the mines of Cheshire. In the mass it has a blue transparency, like a lump of ice; and, when pounded, produces a grain as white as snow: it does not, therefore, pass through the process of solution and refinement which it is necessary for our salt to undergo, before it can be used for culinary purposes: it is merely ground into a fine grain. It forms a great article of sale in all the bazaars of this country, where it is piled up in large blocks, like building-stones. In that state it is bought for domestic purposes, and every one grinds it for himself.

Mustapha having shown his firman to the

Pasha, who resides in the fortress, we proceeded in a cart from the quay to the post-house; and here a species of posting commenced, altogether singular. A small cart, formed of jointed staves, about three feet high, two feet wide, and not four feet long, was brought out. The inside was lined with wicker-work, and filled with hay; and it rolled upon four small wheels, resembling trenchers, each made of a thin block of wood, and about twelve inches in diameter. To the hind rail of this dog's cart I had my portmanteau tied, to serve as a support to my back; and having got in with some difficulty, and bedded myself in the hay, my knees would have remained up to my chin, had I not thrust my feet out between the fore wheels at the hazard of breaking my legs. To this little machine four large horses were attached by traces of twine not much thicker than whipcord; and a post-boy, or surrogee, dressed in a white flannel-like coat, with trowsers and cap of the same colour, mounted the near-wheel horse. His only rein was a very thin single cord tied to the head of the off leader, at the end of which was a loop which he put round his own neck; and then, leaning forward and cracking his whip, he set off at a furious gallop, shouting all the time with a very long and dismal cadence. My Tartar followed in a similar machine with four horses; and, his surrogee taking up the cry when the other had ceased, these mournful sounds were kept up the whole way,—though better calculated for the procession of a funeral than the rapidity of our progress, which was eight or nine miles an hour.

The country we passed through wore the same dull and dreary aspect as that which we first saw, and at the end of two hours we arrived at Bangaska, a village where we stopped. This place gave me a perfect idea of the winter residences of a Sarmatian horde; the inhabitants seeming to deviate little from their ancestors on the same spot. They were dressed in skins with the wool on, as they come off the back of the sheep. Their huts were scattered over a naked common, without tree, or hedge, or any kind of tillage. Each hut was surrounded by a wall of wicker-work, as those of Bulgaria; but the hut itself was an excavation in the earth,—nothing appearing above ground but the top of the roof, which formed part of the floor of the yard. There were in it some apertures, which let out smoke, and let in light and air. The entrance was by a hollow descent outside the enclosure. One of those which I went into was a wine-house. It had a cellar full of hogsheads, with several apartments at the same depth branching off, having the smell and feel of vaults. These subterranean dwellings are well calculated to defend the Samœids from the rigours of a Siberian winter on the shores of the Obi, but I did not expect to meet them at the present day on the banks of the Danube. A circumstance which also distinguishes the peasants here, from those of the other side, is the multitude of horses. Except at the post-houses we did not meet one in Bulgaria; in Wallachia, the country seems full of them This is another trait in which they resemble their Sarmatian ancestors. It is moreover asserted that they are in the habit of bleeding those horses, and drinking the warm blood mixed with milk, "*Sanguinem lacte mistum bovino;*" but I made frequent enquiries if this were the case, in every part of the country, and did not meet with any one who had ever seen the practice. The ground on which this village is built, though not hilly, is very high, and overhung the Danube, which was below us at the distance of five or six miles. From this point the river was visible to a great extent, winding round a very large flat island covered with trees, which were the only ones to be seen in any direction.

There are three posts, of five hours each, from Giurgevo to Buchorest. This takes fifteen hours to perform at the usual rate; but we now travelled as couriers, for which I had an order, and the supposed bearers of dispatches, and the horses were ready and proceeded accordingly. About five we drove through the town of Koman, and arrived at Buchorest the same evening at eight o'clock,—a distance of forty-five miles. The first indication of our arrival at the capital was the trundling of the wheels of our cars over the broad streets, as if they were rolling along a room. We proceeded to an inn kept by a German, and I stopped in the street while Mustapha went in to procure me apartments. He staid a long time; and when he returned, he confirmed the news I had heard at Rutschûk. The inn was closed, and barrier-doors fixed at the passage. It was some time before he could get in, and some time more before he could persuade the people to admit me. In fact, we found that the plague had burst out in the town, and all was terror and alarm. The chancery and public places were all closed, and no business done at the merchants': all that could had left the town; and all that could not had shut themselves up in their own houses and held communication with nobody. By the kindness of Baron Ottenfels, I was furnished with letters, at Constantinople, to M. Hakenau, the Austrian Consul at this place, which I immediately sent: in reply, he advised me "to fly with all speed from the infected town," and proposed that his dragoman should attend me in the morning to expedite my departure.

In the morning the dragoman came, with his carriage, to convey me to the Consulate house. The dragoman was a talkative, bustling Greek, in a Frank dress. The first thing that struck me in the streets was the number of brilliant carriages rolling in all directions, or standing at the doors. They were as gay and gaudy as gilding and varnish could make them, and all looked fresh and new. This sight was quite novel to me, who, for a long time, had only seen a solitary aruba now and then in the streets of Pera. It is the favourite vanity of the Boyars to display these machines, on which they expend large sums of money; as they are made merely for show,—falling to pieces in a year or two, and requiring a constant expense to supply new ones. In one of these gaudy vehicles a fat Boyar sits, wrapped in a rich pelisse, with an enormous calpac, or cap of a curious shape, consisting of two large lobes swelling out one above the other, and covered with green or scarlet velvet. In the front is the driver, forming a strong contrast with his master. He is generally a tall, dirty fellow, in a shabby, ragged, grey great coat, his head covered with a large, slouched, foxy felt hat, tied with cord, from which his hair hangs loose and matted about his face and shoulders. This barbarous mixture of finery and rags, the Wallachians seem to have derived from the Russians. From the number which appeared in every street, I thought it must have been some public levee-day at court. I found, however, it was quite the contrary—all such intercourse being now suspended; but such is the vanity of these Boyars that they could not resist the display of their finery even in the time of pestilence. The beauty and convenience of the mail and stage coaches in England have been justly considered as a proof of that public spirit which provides for the general accommodation with as much care as for that of the individual; if this be true, nothing can be a stronger proof of the total want of that feeling here, than the contrast between the rude and miserable little machines provided for the public, and those gaudy carriages driven about by individuals merely to convey them from house to house.

My Greek companion had his large eye constantly about him, canvassing for salutes. He divided the Boyars who sat in the carriages into Megalo and Mikro; to the Megalo he made a low bow, to the Mikro a familiar nod. This mummery he alternated, by pointing to me the houses on each side the street where plague existed. They were numerous, and marked by the doors and the window-shutters being closed. It appeared to me, however, extraordinary that, if plague really existed to the extent represented, the Greek gentry, who are the most timid and terrified at the rumour of it, would continue so securely in a town where it was said to exist in almost every house.

When we arrived at the Consulate house, I was admitted after a long process of fumigation. Mr. Hakenau shook me cordially by the hand without fear, or, rather, forgetting it in his hospitable reception. He told me he had sent off his wife and family, who were then in the quarantine at the Tour Rouge; and would certainly go himself, if duty permitted it. He regretted that he could now offer me no inducement to stay at Buchorest. He accordingly made out an order for horses. He gave me a letter to the Governor of Transylvania, Baron Szustek, resident at Hermanstadt, the object of which was to abridge the period of my quarantine. I now proceeded to the house of M. Meitani, a merchant on whom I had a letter of credit. He, like the rest, was shut up in his penetralia; but admitted me, and gave me the amount in dollars. He sent me the form of a receipt; and when I had copied it his clerk was greatly embarrassed how he should take it from me without touching it. He at length found an iron spoon in the room, and, taking out a piece of oil cloth, he shovelled the paper into the folds of it; then holding it at arm's length, and carefully turning it, so that it should not be between him and the wind, he hastily departed. There would be something exquisitely ridiculous in these terrors, if the awful mortality sometimes caused by this disease did not justify people who were living witnesses of it, and among those who had scarcely survived it. Having visited every thing worth seeing in the town, notwithstanding the plague, we found our little machines were now once more in attendance at the door of our inn, and we again set out.

The city of Buchorest, the present capital of Wallachia, is built upon the river Domnitza, which falls into the Danube below Rutschûk, and is here a small stream: it contains about eighty thousand inhabitants, and is the point of union where European and Oriental habits meet; half the inhabitants wear hats and coats, the other half calpacs and pelisses. In one place are light carriages, highly varnished, on steel springs, with leather harness, drawn by horses; in another, heavy arubas, with cord harness, drawn by buffaloes. There are no mosques, with muezzims calling the people to prayer from the minarets; but there are Greek churches with domes like mosques, and papas announcing divine service by rattling a mallet on a board. But certainly the most remarkable feature of the town is its boarded streets. From the Danube to Buchorest there is scarcely a stone as large as a pebble, or a tree as large as a bush; but from hence to the Carpathian Mountains, the greater part of the country is covered with rocks and trees: and why, when they had their choice, they should have preferred the perishable wood to the durable stone, and planked their streets when they might have paved them, is difficult to conceive—unless it is that the Boyars prefer rolling their carriages on a boarded floor.

The former capital of Wallachia was Tergovist, situated in a high wooded country and dry soil; but in the year 1698, the celebrated Voivode Bessarabba transferred the seat of government to the present city, which had been only a village situated in a dismal swamp belonging to a Boyar called Buchor, from whom it was afterwards named. The accession of a court with all its attendants soon enlarged the city, and it now contains three hundred and sixty-six churches, twenty monasteries, and thirty large khans or Oriental inns. Notwithstanding this, the change is greatly regretted. The original swampy nature of the soil cannot be corrected. Under the flooring of the streets are large filthy kennels or canals of stagnant puddle, which it was intended to be conveyed to the river; but, from the flatness of the ground, and the slovenliness of the inhabitants, all the puddle of the streets is suffered to accumulate under the floor; and the inhabitants, therefore, very properly, call the streets ponti, or bridges, as they are nothing more than floating bridges on rivers of filth. In winter this is continually splashing up through the interstices of the ill-jointed boards, and in summer it rises in clouds of black dust; and at all seasons is attended with a foul, unwholesome odour, generating putrid fevers and other maladies arising from miasma, and among them the plague.

The houses are generally built of brick, covered with plaster both inside and out; but, though they make bricks for the walls, they do not understand the mode of making tiles for the roofs; the houses, therefore, are covered with shingles of wood.

Formerly, it was the practice for the Boyars, like their ancestors the Scythians, to ride on horseback, from which they seldom were seen dismounted in the streets. It was only about thirty years ago that they adopted the more effeminate habit of riding in carriages; and this practice is so congenial to their vain and indolent disposition, that now they would not cross to the opposite side of the street without entering into them. But the circumstance which most distinguishes Buchorest, is melancholy dissoluteness of manners among all classes. The town abounds with wine-houses; and, to attract customers, a number of women are kept in each house, who are ready at a call to dance and sing for the guests. To these houses the Boyars repair from their own families, and pass their evenings among the most shameless class of females that ever disgraced the sex. In this way it is that Buchorest is rendered infamous for profligacy beyond any other city in Europe. The number of this unfortunate class is so great that it was proposed to lay a capitation tax on them, as the most profitable source of revenue that could be resorted to, and it is expected that the proposal will be carried into effect.

On leaving the suburbs of the town, we met with some ruins of large buildings, which seemed to be recent, and I supposed them to be evidences of the devastation of the Turks; but they were the work of the Russians. The Turks, who were said to have committed destruction in Buchorest when the Hetairists departed, had only ruined a few small houses, which were rebuilt, and no traces of the injury remain; but the extensive devastation I now saw was the work of the Russians in the year 1806, when they entered the city. In short, the only ruins of Christian edifices which I observed in my journey were, I was told, the effects of Russian protection. The weather, which with little exception had been hitherto so fine, now suddenly changed; and as soon as we cleared the town it began to rain violently, attended with cold sleet, which was driven full in our faces. It soon grew dark, but we could not return to the pestilential town; so we proceeded on, with a view of stopping at some of the villages, if the storm of rain and sleet should continue. I soon, for the first time, began to feel all the annoyances of this miserable mode of posting. The roads were drenched with sleet, and dissolved into a puddle; through this the horses splashed at full speed; and, as I was close under their hind legs, the whole was dashed against my face, and fell in showers into the car. Moving thus in an atmosphere of gutter, in a short time I became a mass of mud, and felt as comfortless as wet and dirt could make me. This, however, was but a trifling inconvenience in comparison to another which I now began to feel. The motion of this rigid little machine, dragged with velocity over uneven ground, was such as to shake the whole frame violently, and produce a sensation as if the limbs were disjointed; this, however, I hoped would soon be diminished by use, and the sensation wear off when habit had reconciled it. It now, however, began to affect my head,—producing at first a slight head-ache, which by degrees increased to an intolerable pain. When the car met with a stone, or other obstruction, it was chucked violently into the air, and caused effects in the head like a concussion of the brain,—intense pain, dizziness, and dimness of sight. I felt I could not bear this much longer, and so I determined to stop at the first house that afforded a shelter.

In three hours we arrived at the village of Bolentina, where there is a post-house, and we were to change horses. Here I proposed to rest at the post-house; but was now informed that the plague had extended to this place, and the village was full of it. To compromise myself by entering an infected place would at once cut off all hopes of any abridgment of my quarantine; not to calculate on the personal danger of sleeping in a close cabin saturated with contagion, or in contact, perhaps, with an infected body. This, however, had no effect upon Mustapha; though so timid on other occasions, he had a Turkish obstinacy on the subject of the plague; in all other places he wished me to push on, but here he wished me to stop, for no other reason, that I could see, but that the plague was raging. This, however, I declined; and, without committing myself more than the infected hands and clothes of these people changing our luggage could compromise me, I proceeded on. We heard the same dismal accounts of this disorder whenever we stopped at any village, and we were urged to push on all night, like people escaping from a town on fire.

About six in the morning we arrived near the town of Pitechti, or Petesh, and as the day dawned were stopped by a guard and barrier. Here we found a quarantine was established,—the pestilence not having yet entered this town. No persons were suffered to pass from the places reported to be infected; so we apprehended we should be stopped here, or compelled to return: Mustapha, however, insisted on our right as couriers, showed what he called his dispatches, and so pushed on. The pain in my head was now so intolerable that I should have been obliged to seek some rest here, though in a pestilential house. We found, however, a clean and comfortable room behind the shop of a Greek baccûl; here I got some warm coffee, stretched myself on a cushion beside a stove, and, having enjoyed an hour's sleep, woke quite free from pain.

The town of Petesh consists of about one thousand houses, some of which belong to Boyars, and are entered by court-yards surrounded by palisades, which have a grand and elegant appearance. It stands at the entrance of a region where the features and aspect of the country undergo a total change. We had arrived at the base of the Carpathian Mountains. The naked flats had changed into wooded knolls, scattered every where over the surface of the ground, and rising behind into undulating hills, clothed with trees to their summits. Among them were seen, in all directions, the turretted chateaux of the Boyars, with monasteries, and spired or domed churches. The peasantry, too, had changed their character and dress, and had an air of European comfort and independence about them. The turbans and white flannel caps had disappeared, and brown coats and felt hats supplied their places; associating the ideas of a cold climate and a free people.

In the evening we crossed the river Argish, which, uniting with the Domnitza below Buchorest, falls into the Danube. On the banks of this stands the town of Custo, or Corté d'Argish, the ancient residence of the princes of Wallachia. The Carpathian Mountains here form two ridges, which, diverging from each other, enclose an extensive area in which the romantic country of Upper Wallachia is situated. At the apex of this area, and at the angle where the mountains approach very near, this ancient capital is situated; but now reduced to a small town, preserving little of its former state, but the beauty of its situation and its church. Beside the town, on an eminence, stands a large monastery, built in the form of a quadrangle. In the centre of this quadrangle is a church, built and decorated by the ancient princes of Wallachia, and at present considered as the pride and ornament of the country. I could not pass through without seeing this celebrated edifice, so I drove up to the convent. Here I was received with great courtesy by a priest, dressed exactly in the costume of a Greek papas, but who could only speak Sclavonian. He comprehended, however, the word *εϰλεσία*, and so went for the key of the church. It is built of grey sandstone, like Portland stone, after the model of all Greek churches,—a square edifice with a dome in the centre; but the dome was elongated into an obelisk. At the angles of the building were four smaller domes, which seemed in the act of falling; this odd effect was produced by a spiral band which was carried round them from the bottom to the top, and gave them an inclined appearance, though they were perfectly perpendicular. The inside was very neat, covered over with gilded carving and painted saints, in a style *plusquam Græca*. These gaudy things not only covered all the walls of the church, but were carried up to the top of the domes. Rhado and other Voivodes, with their wives, were mingled with saints and virgin martyrs; and among them St. Demetrius, to whom the church is dedicated, holds a very conspicuous place.

CHAPTER XII.

Plains of Drageschan—Particulars of the battle and destruction of the Sacred Band—Fate of Ypselantes—Georgaki beheaded at Pera—Body removed by the interference of Lord Strangford—Selatrûk, at the entrance of the pass of Rothentûrn—Prepora, under Mount Kosay—Goïtres and Cretins of the Alps—Peasants speak Latin—Wallachian crosses—Pass the Oulta Ap, Aluta Aqua.

As we were now in the vicinity of Rimnik, rendered so interesting by the battle of Drageschan, fought in the vicinity, I felt I could not pass the spot without visiting it, and sending you some local details of one of the most affecting incidents of modern times; and, considering the youth and circumstances of the parties engaged, rivalling in intrepidity and self-devotion any thing we read of in the history of ancient Greece.

Ypselantes, not finding in the provinces the support he expected, was compelled to retire before the Turks, and take up a position at Tergovist, the ancient capital of Wallachia. From hence he was obliged to retreat through the upper country, crossed the Olt, and established himself at Rimnik, a small town near that river, and not far from the Carpathian Mountains, which separate this province from Transylvania and the Austrian territories. A large body of Turks, infinitely superior in numbers, here advanced against him; and it was debated in the Greek army, whether they should wait for reinforcements, or immediately meet the Turks. The position they had taken up was very favourable to the first. There stood near it the large monastery of Drageschan, which it was proposed to occupy. The Greek monasteries are well adapted for such a purpose: they consist generally of a large quadrangular edifice, surrounding an open area inside, and entered only by a small door through the body of the building; the walls are very strong and massive, and the windows narrow, exactly resembling embrasures, for which they are well calculated; the accommodations inside are extensive: and hence every monastery is, in fact, a fortress; protecting the inmates from pirates on the sea coast, and robbers in the interior; and affording the Greeks a shelter, when hard pressed by their enemies. As this stood among the extreme branches of the mountains, which here advance considerably into the plain, and was encircled with woods and difficult ground, it would be easy for light troops to advance under cover, and completely harass any army who should surround it. It was, therefore, proposed by Georgaki, a distinguished officer in Ypselantes' army, to occupy the monastery and woods, and await the coming of the expected reinforcements. This advice, however, was opposed by Karavia, another officer of influence, whose motive was evinced by his subsequent conduct; such, however, was the enthusiasm of the troops, that his advice was unfortunately adopted.

The forces of Ypselantes consisted of 9000 effective men, Arnauts, Pandours, Servians, Bulgarians, Wallachians, and Moldavians,—generally animated in the cause, and all united by the common bond of professing the same religion of the Greek Church: but, from the very nature of their former services, the total relaxation of military discipline, and, above all, their being of different nations, and having no bond of personal and local attachment, they were not much to be relied on in a general attack. There was, however, one body whose former character gave them the highest claim to confidence. It had been latterly the practice of the Greeks in general, but particularly those of the provinces, to send their young men, of respectable families, for education, to different universities in Europe; generally to those of Italy and Germany. Such as were intended for the learned professions studied medicine and law; such as were intended for business, mathematics: the first generally returned and practised at home; the last were usually placed in the different mercantile houses, which the Greeks had now established in every capital on the continent. When the Society of the Hetairia extended itself, these young gentlemen enrolled themselves as members of it, wherever it had ramifications; and, when the plan of revolution was resolved on, they were the first to offer themselves as soldiers to support it. Every man provided himself with a case of pistols, a sword, and a musket with a screwed bayonet, after the European manner, and a uniform suit of black; and, thus equipped, repaired to Ypselantes' standard. It was a singular and interesting spectacle, to see these young gentlemen voluntarily, and by a simultaneous movement, abandoning their colleges and offices, in different places in Italy, Russia, and Germany; marching forward, either singly or in small bodies from the remotest parts of Europe; and meeting at one common centre, to form an army. They enrolled themselves into a corps called *ἵερος λοχος*, or the sacred band; and they evinced, by their conduct, that they merited the appellation as much as the Thebans in the days of Epaminondas; they inscribed on their standards, *θανατος ῆ ἔλευθηρια*, death or freedom; and the inscription of the Spartan shield, *η ταν η επι ταν*, either this or upon it.* The greater part of them had never felt hardship, or handled a military weapon, before; yet they endured fatigue, privation, and discipline, with submission and fortitude,—setting an example to the rest which was badly followed. There were of this corps, now with Ypselantes, about five hundred men; and on these he justly placed his chief reliance.

The little army, originally so small, had been further weakened by the absence of Prince Cantacuzene, who had taken a strong detachment to oppose the Pasha of Ibrail on the Danube. What remained did not consist of more than five thousand men, who had with them a small body of Arnaut cavalry, and a few iron field-pieces that had been ships' guns. They were opposed by nearly double the number of Turks, with 1500 well appointed cavalry, among whom was a corps of Delhis. I have already told you the nature of those troops.

---

* I have frequently seen these inscriptions on Greek standards, particularly the last; the direction was literally followed: for the body of the standard-bearer, who died in defending it, was wrapped in it as in a shroud, and so borne to the grave, and buried in it.

The battle began at ten o'clock in the morning of the 19th of June, 1821. After a few rounds of grape-shot from the small artillery of the Greeks, the Turks rushed with their usual impetuosity on the corps of the sacred band, who flanked and guarded it. They were repulsed with coolness by the fixed bayonets of the corps, who had great advantage over their enemies in a close charge, as the Turks used no bayonets on their muskets, and their yatigans, or hangers, were too short to reach within their guard. The Turks retired in confusion, but returned soon again to the charge, and were again driven back. Ypselantes, now seeing the moment for decision, instantly ordered up the whole corps of his cavalry, to attack the Turks in the rear, as they were retiring in confusion. Had the orders given been obeyed they never would have rallied again, and the victory would have been as signal as the consequences to the Greeks would have been momentous. The cavalry was commanded by Karavia, who had been so strenuous in advising an immediate battle. Instead of obeying the orders of the General, and attacking the Turks in their confusion, they turned suddenly round, headed by their infamous commander, and, riding furiously through a body of their own men, threw the whole left wing into confusion. Every effort was made to remedy the disaster, but in van. The panic or treason of the horse communicated itself to the infantry; the whole dashed headlong into the Olt, and passed to the other side, leaving the sacred band almost alone in the midst of the plain. It was now that the Turkish cavalry, seeing them abandoned to their fate, rushed on them, and surrounded their little body on all sides with their sweeping squadrons. In this awful situation, these young men, utterly unused to discipline, kept firmly together, and repelled for some time every effort to break them; the Delhis, particularly, rushed on them, but were received so steadily, on the *chevaux de frize* which their bayonets presented, that their horses were always thrown back in confusion. At length the pistols of the cavalry effected what their sabres could not; they made repeated discharges on them beyond the reach of their bayonets; they were gradually thinned and weakened by this firing, and then the Turks, rushing in, with their sabres, cut down every man that remained, on the spot where he stood. More than four hundred perished side by side; and of the few that escaped almost all died of their wounds; so that hardly an individual of this admirable band, the pride and flower of the Greek nation, survived this dreadful day.

I cannot describe to you the feelings of respect and regret with which I walked over the ground that covered the remains of these young heroes. I had not long before visited the field of Marathon, and the recollection of it and Dr. Johnson's effusion were fresh in my mind; but the impressions of both were cold and feeble, compared with those of Drageschan. Here was an act of courage and self-devotion, among modern Greeks, that rivalled any thing similar in the best days of their ancestors; and I was on the spot while the event was yet recent, and their bodies, if I may so say, scarce cold in the clay that covered them. No one has hitherto dared to erect a tomb to designate the place where they lie, but they live imperishably in the memory of their country; and when England and her allies shall replace it in its due rank among the nations of Christian Europe, a monument on the field of Drageschan will not be forgotten.

The unfortunate commander of that ill-fated expedition now turned his steps towards the only avenue left for him to escape, and he made his way to the pass of the Rothentûrn, or the Red Tower, that leads from the Turkish into the Austrian territories, in the gorge of which Drageschan is situated. Before he departed, he issued an address to the remnant of his army, eulogizing, in high and affecting praise, the gallant spirits who had remained faithful to the cause in which they had embarked; but denouncing to all posterity, in bitter terms of execration, like the Teian curses, those who had betrayed it, particularly Karavia. He intended to have passed through Transylvania, and made his way to join the insurgents who were beginning to show themselves in the

Morea. He proceeded, therefore, up the pass, and arrived at the Austrian post, with a few of his followers, in a state of great destitution. His men halted at the other side of a frontier stream. Here they were ordered to lay down their arms, and the Turks were invited to come and take them. The men, unwilling to trust themselves in the hands of the Austrians, made their escape at the sides of the mountains, whence some found their way to the Morea, and some to Bessarabia. Ypselantes himself, with his brother, in a kibitka, advanced confidently to the Austrian post, in a plain blue coat, without sword or epaulette, or any thing to indicate his military character, and proposed to pass on as a common traveller. He was received by the officer commanding the detachment with apparent cordiality, and conducted to the Rothentûrn without stopping, as usual, to perform quarantine. Here he disappeared: but it is well known that he was immediately conducted to the fortress of Mullenbach in Transylvania, and from thence to that of Mongatz in Hungary, and afterwards to Theresienstadt in Bohemia; and this was done so secretly that a serjeant who was with his escort, and had expended a small sum for his personal accommodation, told me he could never learn where he was, that he might be repaid. In these dismal prisons he lingered for seven years; and, when at length he was liberated, he was suffered to go forth only to die. Confinement had broken his health, and misfortune his heart; he was able to proceed only as far as Vienna, on his way to Verona, where he sank under a ruined constitution at the age of thirty-five. I send you the originals of his first proclamations.*

The fate of his faithful companion Georgaki was less lingering. He escaped across the country to the Pruth, where, with a few followers, he seized upon a convent, converted into a fortress, in a commanding situation on the banks of the river. In this they maintained themselves for some time, till almost the whole of their small garrison was cut off by the Turks, and the survivors were overpowered. Georgaki, with four of his companions, was brought to Constantinople in the month of July following, where I accidentally saw him executed. As I was passing one day along the high street of Pera, I saw a crowd collecting from different avenues; and the Turks, as they ran forward, seemed in a state of high excitement. As soon as I came to the end of the street, where it is crossed by another, I found a guard assembled, and a man rather meanly dressed dragged along, with his arms pinioned behind him. When he arrived at the cross streets, he was suffered to rest a moment, and he looked round him: he seemed feeble and exhausted, but no whit dismayed; he appeared rather to erect himself and assume a stern and intrepid countenance: presently a Turk came behind him with a kinskal—that is, a curved sword with a sharp edge on the concave side—and at one stroke severed his head from his body. He was cast into the middle of the street, according to Oriental usage, that every one might trample on him, and dogs and vultures devour him, and his head was placed, with his face upwards, on his back; and here, in conformity with Turkish law, the body was to remain weltering for three days. But as this street led directly to the British palace, and was inhabited by English and other Franks, a remonstrance was made by his Excellency Lord Strangford against an exposure so revolting to European habits and feelings. His representations were immediately attended to; the body was removed and thrown into the sea, and the exhibition was never, I believe, repeated in that place. Such was the fate of a brave man, who remained faithful to the cause he had espoused: had he fallen with the sacred band at Drageschan, he had been saved an ignominious execution; but history teaches us that the death of a patriot is not less dignified, whether he perish on the field or the scaffold.

---

* See Appendix, No. III.

It was very late when we arrived at the village of Salatrûk, at the commencement of the pass which leads through the Carpathian Mountains. Notwithstanding the rumour of the plague being every where, we found it had not extended in this direction; so I resolved to sleep at the post-house. We found here a hut detached from the rest, which is designed as a room of accommodation for travellers, somewhat in the manner, but wanting all the comforts, of similar Bulgarian huts. It had, however, a fire-place resembling a German stove, and a bench raised behind it. On this I caused a quantity of hay to be placed; and having made the first soft bed I could accomplish since I left the British palace, I stretched myself on it, and, laying my aching head on another truss, I fell asleep, and slept in luxury till the morning.

As we had twelve hours to travel to the place of quarantine, I wished to arrive early, so as to save a day in the count; we therefore started by moonlight, two hours before day. It had snowed hard the evening and night before, so that the ground, this morning, was soft enough to make the motion of the little carriage more tolerable. We had entered the great pass of Rothentûrn, or the Red Tower, which leads through the Carpathian chain, from Wallachia to Transylvania, and were now in the heart of the mountains. The scenery, as daylight appeared, was truly sublime and beautiful. Very high precipices, covered with wood to their summit, overhung the valley. Sometimes an abrupt face, covered with a mass of snow, presented itself, and was immediately succeeded by a dark mass of wood, where the sun was not visible. The trees were beech, birch, and alder, in the lower regions; and in the upper, deep green patches of pine.

At eight o'clock we arrived at the village and post-house of Prepora, situated under a lofty mountain called Kosay. This rises steep and abrupt over the glen to an immense height. It is seamed by several perpendicular ridges, alternately covered with wood and snow, which give the sides of mountains a singular striped appearance. The glen and the road wind round its base, so that it is seen in all its forms. We stopped at the post-house of

Prepora to breakfast, and, while taking off my great coat, a man came to assist me. We had heard that the plague was in this village, and looking in the man's face I saw an immense tumour, under his jaw, as big as a child's head, and apparently just ripe for lancing. I naturally shrunk from the contact of such an assistant, when the Kiaya, or agent of the post, said to the man, in distinct Latin, "*sepone,*" and the man stood aside; he then turned to me and said, with the same distinctness, "*Tumor non esti pesti, domnee, esti gunsha.*" I now found, not only that the peasants here spoke Latin, but that they were afflicted with tumours in their necks, like the Goïtres of the Alps. These tumours were so common that, of seven persons then in the post-house, five were afflicted with them, including our two postillions. A very little fellow, like a dwarf, now came up to me; he had a silly, vacant countenance, seemed incapable of uttering articulate sounds, and made a motion, by putting his finger in his mouth, that he was hungry. I inquired if there were many such dwarfs here, and the Kiaya said, "*Sun multi, innumerabile.*" They abound in every village in the mountains; and they are considered as half fools. Here, then, were the Goïtres and the Cretins of the Alps, in a region where I had never heard of them before. There are none to be found in the chain of the Balkans, where the humidity of the atmosphere descends in rain; but they are abundant in a ridge of mountains not two hundred miles distant, where the vapours fall in snow. This is another presumption in favour of the popular opinion as to the cause—

drinking dissolved snow-water; an opinion which the people themselves here have adopted. I did not find, however, when I was at Brusa, that any persons complained of this, though the only water they use the whole year is dissolved snow from Mount Olympus. I felt some of these tumours, and they did not appear to have any connexion with the maxillary or salivary glands; they were in the lower part of the throat, loosely attached, and freely moveable without the smallest pain or inconvenience, and sometimes hung so low as to rest beneath the clavicles.

The post-house here was excessively dirty and wretched, and formed a strong contrast with our comfortable Bulgarian resting-places. A crowd of fellows in sheep-skin jackets, and with swelled necks, were preparing their breakfast, which consisted in some bones of mutton and masses of boiled Indian corn, forming a consistent yellow jelly, and carried on bits of board. Mustapha, aware of the discomforts, had brought a ham from Buchorest; and, having coffee and sugar, I was well provided. A young woman now came in with a plate of apples and pears; I filled her a cup of coffee, which she received very gracefully, after kissing my hand. The coffee was the first she had ever tasted, and all her deference could not prevent her spitting it out again. I asked the Kiaya if she was his sister, and he replied, "*Non soror, domnee, esti uxor.*" I directed Mustapha to give her something more agreeable than coffee for her apples, and her husband again said, "*Ago tibi gratias, domnee.*" I now prepared to depart; and not finding sufficient hay in the little cart, I made a sign for more: the man said, "*pone fen,*" and the cart was filled. When I got in, I felt no cord, as usual, to support my feet, and pointed to what I wanted. The man said, "*Ligate funi haich,*" pointing to the place, which was immediately done. The Italian language has been generally spread through the east of Europe by the Venetians and Genoese, and it is more universally spoken at Pera than French; but the Italian language, thus introduced, is confined to maritime towns, with which these remote and secluded people could not have any possible communication. The terms, therefore, which they use, which seem to have an affinity with Italian, cannot be derived from the modern language, but must have been the remains of that phraseology which the Romans left the Dacians sixteen hundred years ago. In fact, the words "*domine, uxor,*" &c., are not Italian words; and people living in the East, who derive their language from that modern people, say, "*seigneur* and *moglie,*" &c. But the dress of these peasants is a further confirmation of their origin. It consists of a tunic, or shirt, which comes down as far as the knee,—not tucked into drawers, as that of every other people, but hanging outside. This is confined about the middle by a zone, or girdle, of leather: the feet are enclosed in sandals, tied over the instep and ancles with thongs; and a pallium, or cloak, is carried on the shoulder, which, when the weather is cold or wet, is wrapped round the body.

I took leave of these descendants of the

Romans by the word "*Valete*," which they repeated, and we proceeded through the glen. In an hour we arrived at a more open space, and were convinced we were yet in Wallachia, by the wooden crosses we saw yet set up. These singular and striking monuments begin at the Danube, and continue to the extremity of the Carpathian Mountains, and exactly resemble similar ones of stone in Ireland. The crosses here, however, are universally of wood, ten or twelve feet high, and covered with inscriptions carved in relief, in Sclavonian Greek. On the cross-beams and the centre are monograms of Christ and the Virgin, with figures of saints; on the stem are the inscriptions, which occupy both front and sides. Sometimes ten or twelve stand together in a row, by the road-side, and sometimes a single one is enclosed in a little wooden temple: such was that which we now saw, which bore the date of 1824; but some are very ancient. A Wallachian, in any critical situation, makes a vow to erect, before his death, a bridge, a fountain, or a cross; the last seems to be the favourite, for these monuments are much more numerous than the other two. Whenever, also, a man has met with a violent death, a cross is erected on the road-side, to mark the place, and commemorate where it happened, and prevent the dead from becoming a vampire.

At two o'clock we arrived on the banks of a large river: on inquiring the name, I was informed it was the Oulta Ap, the ancient Aluta Aqua, which, rising in Transylvania, finds a passage through the glen of the Carpathians, and finally falls into the Danube through

Wallachia. It is here crossed by a large ferry-boat, exactly similar to those in Holland. The boat was a parallelogram, the ends gradually sloping upwards. One end was turned to the bank, and the horses and carriages drove in without any one dismounting; the boat crossed, and presented the other end to the bank, and we drove out. In a quarter of an hour we arrived at Kimeni, the last post-house in Wallachia. We had heard that the plague was raging violently here, and advanced to the very walls of the quarantine. We found, however, that it was not so.

From hence the road lies for two hours along the banks of the Olt, or Oulta, ascending towards its source. The greater portion of it is a precipice, which overhangs the river; in many places it had fallen in, and was passable only with great fatigue and hazard. All these places were now repaired, but in the Wallachian style, with boards. That they should use wood in the southern parts, where there is no stone to be found, is not surprising; but here, where all is rock, it seems strange perverseness not to use it. It would only be to remove the stones from one side, where they are still an obstruction, to the other where they have fallen away, and a permanent road is made; but, instead of this, they make platforms of boards, which are continually decaying, so that the greater part of the road, for six miles, is a tottering wooden scaffold over a precipice.

Continuing up the course of the Olt, we arrived about four o'clock at a small stream which falls into it from a narrow valley; this we crossed, and arrived in the Austrian territories. Here we found a guard of soldiers, and some houses which are for the purpose of quarantine: we were told to rest for a short time, till arrangements were made for passing on a little further.

CHAPTER XIII.

Ancient Wallachia and Moldavia—Sketch of history—Greek princes, and their fate—Cherish ancient prophecies—Extent of the country, population, manners, and dress of the people—Religion—Language.

HAVING now passed to the extreme boundary of the province of Wallachia, you will require from me a short retrospect of the country. The boundaries of Thrace corresponded exactly with the modern Roumelia, namely, extending from the Propontis and Sea of Marmora to Mons Hæmus, the Balkans; those of Mœsia Inferior corresponded with Bulgaria, namely, from the same mountains to the Danube. But the ancients did not circumscribe Dacia by similar natural boundaries; it extended beyond the Carpathian Mountains to an undefined distance from the Danube, and so included Transylvania and part of Hungary, as well as the provinces of Wallachia and Moldavia; which latter are contained within the well-defined natural limits of the river and the mountains. The Romans limited their conquests by this great river, till after the reign of Augustus. The Dacians then, under their formidable king, Dacebalus, made incursions into the Roman provinces of Mœsia; and, being repulsed, the Emperor Trajan followed them across the river into their own territory. The remains of his bridge yet mark the spot where he crossed, considerably higher up the Danube; some of the piles, when the water is low, project three feet above the surface, and impede the navigation of the river. The Romans colonized Dacia with 30,000 persons, and continued in possession of the country for three centuries: but when they were pressed by the inroads of barbarians, they were compelled to withdraw their legions, as they were from Britain, and leave their colonists to defend themselves.

The origin of the present name of that part of Dacia now called Wallachia is much disputed; some affirming it comes from Valech, the Sclavonian name for a shepherd; but it is, with more probability, derived from Flaccus, a celebrated pro-prætor, who governed this part of the country, which was after him called Flaccia, as it was thus commemorated by Ovid when he resided in the vicinity:—

> Præfuit his, Græcine, locis modo Flaccus, et illo
> Ripa ferax Istri sub duce tuta fuit;
> Hic tenuit Mœsas gentes in pace fideli,
> Hic arcu fisos terruit ense Gætas.
> *Epist. Pont.* Lib. 4.

The better and instructed part of the people adhere to the Roman origin, and call themselves Romum, and their country Tsara Romaneska, or Roman land. The language and dress attest this descent; but the people retain nothing of the lineaments or character of their celebrated ancestors. They have soft, simple faces, and gentle, timid dispositions.

On the departure of the Romans, the country was inundated by successive hordes of those barbarians which overran the rest of Europe, particularly Scythian tribes. Among these, the Pazinaces are distinguished as having been long after employed as mercenaries in the armies of the Lower Empire. The chief who had rendered his name most famous was Rhaddo Negro, or Rodolphus Niger. He founded the city of Kimpelong, a corruption of Campus Longus, in Upper Wallachia, which was the first recognized capital of the country. He also built the city of Corté, on the river Argish, now so distinguished for its beautiful chapel, among the tombs and inscriptions of which the name of Rhaddo is at this day very conspicuous. He was the first who assumed the Sclavonic title of *βῶιβωδα*, Voivode, or Prince. In the time of Mahomet II. the Wallachians made an ineffectual attempt to rid themselves of the neighbourhood of and dependence on the Turks, who, at that time, were overrunning all the countries in the east of Europe, after they had taken Constantinople. They crossed the Danube, and defeated the Turks they found in Bulgaria on the other side: they were beaten back, however, by the victorious Mahomet, who entered Wallachia, deposed the Voivode, and set up his brother Bladus, with whom he made the famous treaty, the principal articles of which are observed at this day as the foundation of the independence of the provinces. The Wallachians agreed to pay an annual tribute of 10,000 piastres at Giurdzio, on the Danube; and the Turks engaged that no Turk should enter Wallachia; that it should enjoy its own laws; its Voivode be elected by the bishops and Boyars; that Wallachians should pass into Turkey without being considered rayas, or subjects of the Porte; and all Christians, who had become Turks and again resumed the profession of Christianity, should pass into Wallachia, and not be claimed again by the Turks. This privilege is the more important, as all such apostates are instantly punished with death in Turkey. No Turkish mosque should be built in the country; and all Turkish merchants who came to trade should depart the moment their business was concluded. The greater part of this treaty is observed at this day; and the only fortresses the Turks possessed, on the north of the Danube, were Giurgevo, Ibrail, and Tourno, close on the river, which were afterwards ceded to them.

The Wallachians continued to elect their own Voivode till the time of Constantine Bessarabba, whose fate and its consequences form an era in the history of the provinces. When Peter the Great advanced with the Russians to Yassi, in the year 1711, this Voivode had agreed to assist him with 30,000 men, and abundance of provisions: terrified, however, by the preparations of the Turks, he neglected to fulfil his engagement; and the Russians, thus deprived of their expected resources, were extricated from their dangers only by the sagacity of Peter's wife, Catherine, who bribed the Grand Vizir with all the jewels in her camp, and the Russians were suffered to depart. Bessarabba hoped his engagements in this affair were a profound secret; but in the year following, in Passion week, when every member of the Greek church was occupied with his devotions, a Capidgé Bashi, or messenger of the Porte, arrived at Buchorest with an escort of 100 men. He informed the Voivode he was in a great hurry to pass on, and had only time for a moment's interview: he was immediately introduced; and, when the Voivode stood up to receive him, he placed a black handkerchief on his shoulder,—a ceremony by which his deposition was signified. He and his whole family were then seized and brought to Constantinople, where they were confined in the Seven Towers. His private property was confiscated; and this not proving as great as was expected, his four sons were taken out and put to the torture in the presence of their father. They were then all beheaded under the windows of the Seraglio, while the Sultan was looking on; their five heads were carried on poles through the streets, and their bodies thrown into the Sea of Marmora. They floated towards the isle of Chalki, where they were picked up by some Greek boatmen, and buried in one of the monasteries of the island. This unfortunate man was the last Boyar who was elected by the constitution of the province; and the Turks determined from that time to appoint Greek princes from the Fanal to the office. The name of Bessarabba is still cherished in Wallachia. A sword which had belonged to him was brought to me for sale; it had on the blade his name in letters of gold, with the following inscription:—

* ΘЄΟΤΟΚЄΔΕCΠΟΙΝΑCΚΕΠΕΦΡΟΥΡΙΦΥΑΤΤΕΑ
ΠΟΠΑΝΤΙΩΝЄΧΡΩΝΤΩΝЄΥCΕΒΕCΤΑΤΩΕΝΔΟC
ΟΤΑΤΩΚΑΙΕΚΛΑΜΠΡΟΤΑΤΩΑΥΘЄΝΤΠΩΑΝΟΥΙ
ΩΝΟΥΚΩΝCΤΑΝΤΙΝΩΠΑΣΑΡΑΝΒΩΙΒΩΔΑ. ❁

"Mother of God, Mistress, Protectress, guard from all his enemies the most pious, the most munificent, the most illustrious Prince, the Son of John, the Son of John, Constantine Bessarabba, the Voivode."

The Greeks of the Fanal, on whom the office was conferred, and who, in consequence, bore the title of Prince, consisted of several families, viz.—Mavrocordato, Morousi, Ypselantes, Calimachi, Suzzo, Caradja, Hantcherli, and Movroyeni; but, by the influence of Halet Effendi, the appointment was latterly confined to the families of Morousi, Calimachi, and Suzzo. When a man had served the office of Dragoman, he was eligible to be elected Hospodar, and then bore the title of Prince; the Princess was styled Domna, and her daughters Domnizza. The terms Voivode and Hospodar are, I believe, indiscriminately applied to the governors of the provinces. The first is strictly vernacular, and means a chief either civil or military; the latter is a Russian word, a slight variation of Gospodin, Lord.

As I was well acquainted, during my residence at Constantinople, with several individuals who belonged to or were connected with these distinguished families, perhaps you would think some account of them, in this place, as connected with Wallachia and Moldavia, not irrelevant or uninteresting.

The first of these princes who was called on to govern the provinces was Mavrocordato. The family had been originally merchants of Scio, of high respectability among their countrymen, and distinguished for their intelligence. One of them, I believe a physician, was appointed dragoman, or interpreter, to the Porte, and conducted himself in that situation with such talent and integrity in all their transactions with foreign powers, that they named his son Nicholas Governor of the provinces, on the death of Bessarabba, and proposed to confer the office ever after, as a reward, on their deserving dragomans. He was appointed by beratt, or diploma, in 1716, and proclaimed by a Turkish Capidgi Bashee. Among the descendants of this family, whose memory is cherished in Wallachia, was Constantine, who was appointed in 1735. He in several instances abolished slavery, and greatly improved the condition of the peasantry; and many of his laws and institutions still attest his wisdom and liberality. He was twice recalled by the Porte, as an unfit instrument for their purposes; but he persevered, at the hazard of his life, with the same unyielding integrity. His surviving descendants preserve the same character: they are benevolent and enlightened men; engaged in retirement, in scientific and literary pursuits, or devoting themselves to more active and dangerous service in the cause of their countrymen. One of them, the Hatman Alexander Mavrocordato, was married to the Princess Smaragda

Morousi, by whom he had several children. He was himself an enlightened and intelligent man, fond of literary retirement; and was living at Therapia in the bosom of his large family, to whose education he had devoted himself, when the Greek insurrection began. It did not appear that he had the smallest connexion with it; yet his person was seized, and all his property confiscated. He was himself exiled to Angora in Asia, and his wife and daughters left to the brutality of Turkish soldiers, who were encamped round the house. Here their sufferings were so great that one of his daughters, the most lovely and accomplished of the modern Greeks, fell a victim to it. I had the honour to be well acquainted with this amiable family, and can testify to their many excellent qualities;—the dignified and cheerful fortitude with which they bore their misfortunes, the affectionate attachment they evinced to each other, and their generous liberality, as far as their limited means extended, to their unfortunate countrymen. When I left Constantinople, the head of the family was still in exile, and the rest struggling with poverty and humiliation in an obscure house at the Fanal. Another of this family is Alexander Mavrocordato, the man who so lately distinguished himself as a leader in the Greek revolution. He is the son of a princess, but never was himself Governor of the provinces. He was affianced to a young lady, to whom he was about to be married; but he had proceeded to Wallachia in the suite of Prince Caradja before the ceremony took place, and was compelled to fly with him from that province. He was resident in Italy when the insurrection began, and from thence passed over to the Morea, where he took an active part in the affairs of his country: his affianced bride escaped to Odessa. He was at that time a man about thirty-five, highly esteemed by his countrymen for his spirit and intelligence.

The family of Morousi, connected by marriage with the former, was also much distinguished by the enlightened men who belonged to it. One of these was Demetrius Morousi. This man united in himself many of the qualities of an ancient Greek,—intelligence, activity, refinement, intrepidity, and an ardent love of his country. His ability and unbending courage were such, that the Turks at once respected and feared him. He was the first man who devised a system of education for the modern Greeks, and, by his influence with the Porte, carried it into effectual operation. He founded the Academy of Koorou Chesmé, on the Bosphorus; provided it with a library, philosophical instruments, and professors in the sciences; and saw it filled with students. He was also a principal agent in establishing the Colleges of Scio and Ayvali. Among the literary works for which the Greeks are indebted to him, is the Κβωτος, a folio Lexicon of the Greek language, illustrated with quotations; the most complete that ever was published. One volume of it was printed off at the Patriarchal press, when the troubles began, and is no mean specimen of the talent, industry, and intelligence of the modern Greeks. His many services in this way were such, that his countrymen conferred upon him the distinguished ancient appellation of Ευεργετης, which he well merited. He was the first who directed their minds, with effect, to objects worthy of their attention; drew them from the ignorance in which they were sunk, and roused in them the slumbering fire of their ancestors. He also proposed, and endeavoured to effect, a reformation in the church, by abolishing the burthensome festivals: but he did not live to accomplish it. The manner of his death was such as every one of his rank in the Fanal are taught by experience to expect. He accompanied Galeb Effendi to the congress of Buchorest, in 1812, as dragoman; and was principally concerned in conducting the negociation, in which a considerable portion of Moldavia, as far as the Pruth, was ceded to Russia. He was, of course, represented as an agent of Russia, and his death resolved on. He was warned of this by friends from Constantinople, and offered an asylum in Russia; but nothing could move his fixed resolution to return and meet the charge. The Grand Vizir was at this time at Shumla, with his army; and when Morousi crossed the Danube at Rutschûk he was directed to proceed thither to a conference. He parted from Galeb Effendi, with the most friendly assurances of good-will, and acknowledgments for the services he had rendered him at the negociation, and was conducted by an honorary escort to Shumla. The moment he entered the gate of the Vizir's residence, he was cut down by the sabres of his guard of honour: his head was severed from his body and sent to the Porte, where it was exposed, with that of his brother Panayotti, over the gate of the Seraglio. In passing through Shumla, I was shown the spot where the assassination was committed. Two of his nephews were confidentially employed by the Turks, when the Greek insurrection began; one as dragoman to the Porte, and the other to the Arsenal: they were, of course, both executed. The manner of their death was variously reported to me at the time: the account I give you is that generally believed. Constantine Morousi, dragoman of the Porte, was one day riding on his return home from Constantinople to his house at Therapia, when a letter was put into his hand by a stranger, who then disappeared. On opening the letter, he found it was from Ypselantes; apprising him of the intended insurrection of the Greeks, and calling on him for his support. Feeling himself dangerously compromised by the very receipt of this letter, and conceiving it to be his duty, from his confidential situation, not to conceal it, he immediately repaired to the Reis Effendi, and apprised him of the circumstances. The Reis Effendi directed him to translate the letter into Turkish, and give him a transcript; this he did, omitting, however, one passage, which said that *all* the Greeks were engaged in the plot,—fearing, by this expression, to compromise the innocent. When the translation was sent to the Sultan, he had it collated with the original, and, finding a passage omitted, he resolved on his death. Morousi was brought to the Yali Kiosk, under the Seraglio, where, it is said, he witnessed his execution. His wife and nine children were at that time residing at Therapia, where he had a palace and demesne, next to that of the French ambassador's. Immediately on the death of the father, orders were sent thither to seize his three eldest sons; but their mother, having had timely notice, concealed them in a cistern, in which they remained for two days; from hence they escaped, with several others of the family, to Galata, and were there secretly embarked in a Ragusan ship, and concealed among the folds of the sails and under a false bottom in the vessel. They finally arrived in safety at Odessa, where the Emperor Alexander allowed them a pension of twelve hundred roubles a month. His widow is a woman of an excellent character, possessing great fortitude with great gentleness, and highly correct and estimable in all the relations of life. Their fine palace and demesne on the Bosphorus was burnt and utterly ruined, and a splendid library of books carried off by every one who chose to take them, and sold by Jews, in the streets of Pera, as waste paper.

The dragoman of the Arsenal was, for a short time after his brother's death, treated with apparent confidence; but at length he was confined, and given to understand that his death also was resolved on. Here his fortitude failed him, and he proposed, it was said, to purchase his life at the expense of his religion. He was given to understand that his conversion would be received, and would be the means of saving his soul in the next world, but could not save his life in this. He therefore withdrew his offer of conversion, and submitted to his fate as a Christian. He was not married, and left no family.

The family of Ypselantes was also distinguished, among the Princes, as well by rank as by misfortune. One of them was Hospodar of Wallachia, in 1806, and was suspected of being concerned with Czerni George, and exciting the Servians to revolt; and his aged father was seized at Constantinople, put to the torture, and beheaded, for the supposed delinquency of the son, who escaped to Russia, where he died. His son Alexander was born at Constantinople, in 1795; but, educated in Russia, early entered the Russian army, and accompanied them in the expedition into France, where he was wounded, lost an arm, and was promoted to the rank of General. In the beginning of the year 1821, he was residing at Odessa, whence he crossed the Pruth, entered Yassi, and raised the standard of revolution. After his defeat and imprisonment, his brother Demetrius escaped to the Morea, where he took an active part with the insurgents, and still continues.

The family of Calimachi were greatly in the confidence of the Porte. In 1812, Charles Calimachi was appointed Hospodar of Wallachia, by the influence of Halet Effendi, who had been secretary to his father, when holding that office. He was continued in that situation for the full term of seven years. From hence he retired to Constantinople, and was employed confidentially, and assisted as a minister at the conferences held at Beybec, on the Bosphorus.

In 1821, he was again appointed Hospodar; and was proceeding to his government, when the insurrection commenced. He continued, however, in high favour at Constantinople, even after the proscription of his friends; but at length fell under suspicion, and was ordered to retire to Boli, in Asia Minor. Here he was reported to have died suddenly of apoplexy; but it was generally believed that his death was ordered by the Porte. He was a man of fifty, and left a large family behind him, who were confined in a khan, as in a prison, bereft of every comfort, sinking under poverty and sickness. One of his daughters died of consumption in this place, and had not, during her illness, even a change of linen.

Yanko Calimachi was brother of the former, and was dragoman to the Porte in February, 1821. He was, however, deprived of his situation immediately after, and sent into exile with his family, where he continued for a few months unmolested; but his head was then transmitted to Constantinople, and exposed at the Seraglio. A rumour, at the time, prevailed, that he had effected his escape, and that the head of some one else was substituted. This originated in a circumstance which occurred to one of his servants. He was the Capi Tchocadar, who attended him to the Porte, and was involved in his master's condemnation. They seized, however, another servant of the same name, and executed him. When the mistake was mentioned, Hipsi bir dhir, "It's all one," says the Turk, and sent on his head to Constantinople. He was about forty, and left a large family of children, who were shut up with the former, and reduced to the same distress.

Yanko Calimachi was distinguished among the Greeks for the splendour of his establishment. Immediately after his death, his fine house on the shores of the Bosphorus was pulled down. The exteriors of Rayas' houses are made by law, and indeed are studiously kept by the proprietors unadorned and plain, that they might not attract the notice or cupidity of the Turks; but when they entered the interior of this, to execute the Sultan's orders, they were astonished at its magnificence. The window curtains and hangings were formed of rich Cashmire shawls, and every other decoration was in a style of correspondent expense and splendour. Among the decorations were armorial bearings, in which were discovered some emblems of the ancient Greek Empire. This had excited a suspicion that he had aimed at re-establishing and succeeding to their throne, and was said to be one of the causes why his house was torn down.

The family of Suzzo had also experienced the vicissitudes of human life in the East, and the precarious tenure of human fortune. Alexander Suzzo was dragoman to the Porte in 1808. A secret negociation which was carrying on had transpired; and, as he was the organ of communication, he was suspected of having divulged it. He was denounced as a traitor to the Sultan Mustapha, and the next morning a Hatta Sherif was issued to the Kaimacan, ordering him to see that Alexander Suzzo, dragoman to the Porte, should be put to death. The unfortunate man had not the slightest suspicion of what was about to happen. The dragoman of the Porte usually sits in a little chamber, or narrow recess, in the palace of the Grand Vizir. Here he was engaged quietly, in his ordinary occupations, when word was brought to him that the Reis Effendi wished to speak to him. He proceeded to the chamber of this minister, who mildly told him to follow him to the house of the Kaimacan. As soon as he arrived he was seized by his executioners. He loudly requested to know the nature of his offence, and time to justify himself: he was answered by blows, dragged to a place before the great gate of the Seraglio, and beheaded. His body was, as usual, exposed for three days in the streets.

After the flight of Caradja, one of the family was appointed Hospodar of Wallachia, at an advanced age; and was so poor that he had not money to pay the messenger who brought him the news. He died at his government, and it was rumoured that he was poisoned. He had been applied to frequently, to concur in the plan of insurrection, but always refused, and his death was said to be the consequence; his wife sealed up all his correspondence, and sent it to the Porte, by which his small property was preserved to his family. Another of the family, son-in-law of Caradja, Michael Suzzo, was Hospodar of Moldavia, when the insurrection commenced. He immediately took an active part in the troubles, as a partizan; and on the failure of the attempt escaped to Russia, where he now is.

On the death of Alexander Suzzo, Yanko

Caradja was appointed dragoman; and afterwards, by the influence of Halet Effendi, Hospodar of Wallachia, in 1812, when the provinces were evacuated. The appointed time was seven years; and he was quietly suffered to continue for six, amassing large sums of money. He now became an object either of suspicion or cupidity; and secret information was conveyed to him to that effect. He lost no time in transmitting all his wealth privately to agents in Italy and other countries, who deposited it in bank on his account; and, having thus made every arrangement, he convoked all the Boyars at Buchorest on the 10th of October, 1818, and confided to them the reins of government; he then retired, joined his family, who were waiting for him at some distance from Buchorest, in carriages, and proceeded across the Carpathian Mountains to Kronstadt, in Transylvania; from whence he went to Geneva, and from thence to Pisa, where he still resides.

The family of Mayvroyeni was distinguished for its wealth and elegance. One of them had been Hospodar of Moldavia some years ago, and was decapitated. He built a splendid house at Therapia. He is supposed to have been the Greek who furnished the model to the author of Anastasius. Three of his sons were living at Therapia, when the late insurrection commenced; they were sent to Asia Minor, and consigned to oblivion.

Constantine Changeri was either Hospodar or Kaimacan of one of the provinces, and beheaded on the suspicion of some treason. His brother Alexander was residing on the

Bosphorus, at Balta Liman, when the late disturbances commenced, in 1821. Orders were issued to arrest him, but he escaped into the Black Sea, on board a passing ship, and, with his two sons, got safe to Odessa, where they now reside. He was a literary man, who had formed an extensive collection of ancient medals, and other remains of Grecian art.

Constantine Negri was Kaimacan of Wallachia before the appointment of the last Greek Prince. He was accused of having circulated the Constitutions printed by the insurgents, and was beheaded at the Fanal on the 8th November, 1822. The yafta placed on his body commenced with these words—"Behold the odious carcase of Constantine Negri, Kaimacan of Wallachia." He was the last Greek executed at Constantinople.

Beside these, there were the families of Argyropoli, Mano, and others, distinguished by a love of science and literature, whom you would think it tedious, perhaps, to particularize; but such has been the fate of all the noble or respectable families of the Greeks at the Fanal. With the exception of Caradja alone, I believe, they have all been doomed to death, or exile, with the confiscation of their property; and the survivors are now suffering the bitterness of anxiety and humiliation in different parts of Turkey, or poverty and distress in foreign countries. About ten years ago, the Greeks of the Fanal were a very thriving and prosperous community, enjoying, generally speaking, the confidence and respect of the government under which they lived; acquiring, by their talents, an extraordinary degree of influence; selected as the exclusive organs of communication with all the powers of Europe, and Governors of the richest provinces in the Turkish dominions. These advantages they have for ever forfeited. They are now excluded, by law, from holding the situations of either Hospodar or dragoman; and, whatever be the state of their countrymen in Greece, the Greeks of the capital under the Turkish government are henceforth doomed to poverty and humiliation. How far they have merited this, by their own imprudence or misconduct, I do not presume to say; but they have left behind such traces of intelligence and improvement, in this Oriental city, that one cannot but deeply regret them. They were men who still kept from extinction, in the Turkish capital, the habits and feelings of European cities; they cultivated literature and the elegant arts; indulged in the free and hospitable intercourse of social life, from which their females were not excluded; practised all the domestic duties and affections at home, and the courtesies of polished life abroad; and, in their cordial families, and in theirs alone, a Frank felt that he was not an unwelcome intruder. The beautiful village of Therapia, on the Bosphorus, was no less distinguished for its healthy situation, as its name implies, than for the manners of its inhabitants. They were entirely Greeks; and the gay, festive, cheerful habits of the people, enlivened by music, dancing, and social intercourse, formed the strongest contrast with the dull and repulsive aspect of every other village in the vicinity. This gay place, however, is now assimilated to the rest;—its inhabitants are dead, or fled; their elegant kiosks ruined, or abandoned. One of them, that of the Prince Ypselantes, was conferred upon the French, and is now the summer residence of the Embassy. Another was offered to the English for the same purpose, but His Excellency Lord Strangford thought it right to decline it.

As Governors of the provinces, however, they had, with few exceptions, little to excite our sympathy or compassion: they obtained their situations by advancing large sums of money to the Porte; and they reimbursed themselves by arbitrary taxation on the natives, which was still further increased by the crowd of dependants they brought with them. The province of Wallachia is divided into twenty-two districts, called Ispravnicates, principally for the convenience of levying the taxes. Over each of these a Deputy Governor was appointed, and the new prince nominated his own; so that, on every change, twenty-two Ispravniks, or Governors, were removed, and new ones appointed—generally Greeks—who accompanied the prince into the province. The taxes are limited to a nominal sum, but are, occasionally, raised by the prince to any amount, either to gratify the cupidity of the Turks or his own; and every Ispravnik had to make his fortune out of the small district over which he was set, and during the short time he was to remain. The petty oppression of this system was so intolerable, that, on the departure of Caradja with his immense treasure, the Boyars petitioned the Sultan no longer to appoint Greeks; pledging themselves to pay any tribute immediately to the Divan that they should impose. The petition was rejected at the time; but the Greeks have since excluded themselves.

Notwithstanding the actual and hopeless misery into which the survivors of these families are now plunged, there is something so buoyant and sanguine in the Greek temperament that they are never reduced to despair, but still expect prosperity and independence. This feeling is kept alive by superstitious impressions, a belief in prophecies, and an expectation of their accomplishment, in which they are as credulous as the Turks. I send one of these extraordinary productions, which is now circulating among them: it is said to have been copied from an ancient tomb of Constantine the Great. It consisted of words composed entirely of consonants, which were unintelligible, till Gennadios, the Patriarch, who was appointed immediately after the Turks took possession of the city, interpreted the prophecy, by supplying the vowels. It is certain that it is not a recent production, for it is known to have been circulated in Constantinople for at least a century. It is not impossible that it may have been the prophecy alluded to before, or some modification of it. There is an exceedingly beautiful sarcophagus in Constantinople, shown at the tomb of Constantine, and converted by the Turks into a small cistern. I have frequently examined it with attention, but could not find on it traces of an inscription. It is certain, however, that predictions of the Russians entering

Constantinople existed in the time of the Greek Empire. The yellow-haired race here mentioned are, of course, the Russians; but who the individual is I leave it to your sagacity to discover. If the prophecy be of a recent date, or this part be recently added, it is certainly Constantine, whose mother had him so baptized for the express purpose.*

Necessity compelled the Turks to employ the Greeks as dragomans, as they were the only persons qualified. To obviate this necessity, and to exclude them for ever from the situation, they have instructed a number of themselves, who are now competent to fill the office; and, to exclude them from the provinces, the appointment has once more fallen on the native Boyars, and the principles of their charter are again acted on. In the year 1823, this dynasty was revived; and I was present at the Patriarchal Church when Nicholas Ghika was consecrated Voivode of Wallachia. He is a plain, simple, corpulent, country gentleman, with little of sagacity or intelligence in his appearance. He is, however, an honest, well-meaning man, and has given general satisfaction, not only to the Turks, but to the Wallachians, who consider the object of their petition attained by his appointment.

The provinces of Wallachia and Moldavia, as their limits are now fixed, lie between the northern shore of the Danube and the Carpathian Mountains, extending, in length, from the Pruth to Orsova, about 360, and in breadth from the hills to the river, 150 miles. The face of the country is greatly varied: the upper part, contiguous to the mountains, is very beautiful and picturesque; the lower part, along the shores of the Danube, is in no less degree the contrary; the greater part of the shore, to a great breadth inland, is marsh,—particularly in Moldavia, where the waters running from the Carpathian chain excavate various passages for themselves through the soft mud, leaving behind in their course large stagnant pools. The climate is not less varied than the face of the country, being subject to great and sudden transitions of temperature; the alterations being generally from rain to frost for half the year. Notwithstanding its southern latitude, in 44° N., the Danube and rivers falling into it are frozen over for six weeks, and are then capable of bearing carriages of any burthen, even the heaviest artillery. The irregularity and unusual rigour of the climate are said to produce a decided effect on animal life. The knolls and jungles of stunted wood on the low branches of the Carpathians, in Upper Wallachia, are the haunts of bears and wolves; but they are of a very timid nature; even the domestic animals are more gentle than those of other countries, and their flesh more insipid.

---

* See Appendix, No. IV.

The population of the two provinces is estimated at 1,500,000 persons, and their temperament partakes of the deteriorating nature of the soil and climate. The peasantry I saw were generally of low stature, and weak physical powers, with light, soft, silky hair; and, though their persons were plump, their muscles were flabby, and their motions indolent and inert; and this, indeed, is the general character, from the Boyars who reposed in their gilded carriages, to the surrogees who drove their little carts. Their moral qualities are modified by their physical temperament; great crimes are unknown among a people who have not sufficient hardihood to attempt them; and those that are committed in the country are perpetrated by Pandours, Arnauts, and other licentious strangers, who have been introduced as guards to protect the more timid natives. These men frequently attack travellers, either alone, or in companies, when crossing the broken grounds of the high country. These, with the Greeks, were the men who principally composed the army of Ypselantes; the natives, though well disposed to the cause, not daring to join in it.

With dispositions so indolent, and physical powers so weak, the effects of human labour and industry are not to be seen in the country. The principal agricultural produce is wheat; but the quantity raised bears no proportion to the extent and fertility of the soil. The Turks fix a maximum price at which they purchase the corn in Wallachia, and sell it themselves at a considerable advance in Constantinople. If a native presume to do it he is punishable with the bastinado and the loss of his grain. It is, besides, the practice never to sow the land in the immediate vicinity of a public road, and, to a passing traveller, it seems as if the tillage were altogether neglected. Pasture is more suitable to their habits and dispositions; and accordingly they supply the neighbouring countries with its produce: from 2 to 300,000 sheep, and from 3 to 4000 horses, are annually sent to Constantinople; and immense quantities of swine and horned cattle enter Transylvania and Hungary by the different passes of the Carpathians. Manufactures are not much consumed in a country where the great majority dress in sheep-skins. Every thing of this description used by the inhabitants of towns is brought from Germany, particularly the splendid but fragile carriages of the Boyars.

The dress of the upper classes is quite Oriental, resembling that of the Greeks and Armenians at Constantinople and Smyrna: a calpac, or tall cap, like an obtruncated sugar-loaf, with the small end placed on the head—a farradgee, or pelisse, lined and bordered with fur—a girdle of rich shawl round the waist—long loose trowsers—open boots of coloured leather, and slippers with sharp toes turned up. That of the peasants, however, is more characteristic, and is generally supposed to be one proof of their Roman origin. A piece of raw hide is laid on the ground, on which the peasant puts his foot; it is then cut round a little larger than the sole, pierced for strings round the edges, and drawn up and tied. The strings pass between the toes; and, thus bound on, it exactly resembles the sandal on the foot of a Roman statue. The breeches are very short; but the shirt, which is of coarse hempen linen, instead of being tucked into the waistband, hangs down over it as low as the knees, and is bound round the waist with a cinculus, or girdle: over the shirt is a tight vest, or jacket; and, in hot or cold weather, they carry a large sheep-skin cloak hanging on their shoulders, and on their heads either a cap or a German hat. The dress of the women is remarkable for the tight manner in which they button themselves up in a long coarse cotton coat, which reaches from the chin to the ground, and conceals the feet, which are naked; round their heads they bind a handkerchief, with paras or other coins jingling from it. Their habitations are walls of mud covered with straw, with a deep excavation, like a cellar; in summer they live above, and in winter below, the ground. They are not bound, as formerly, to the soil, but are at liberty to move where they please, since their emancipation by Mavrocordato; though they generally continue in the same spot, from habit or indolence. Every male peasant above the age of sixteen is subject to the capitation tax.

The religion of the country is that of the Greek church. Their clergy are exceedingly illiterate, few of them knowing how to read or write. They are distinguished from the peasantry by having a long beard, and by being exempt from imposts, except a tribute of fifteen piastres to their bishop; in other respects they follow the same avocations as the peasantry, when not on clerical duty. Every village is provided with a place of worship. The church is governed by a Metropolitan, who resides at the Metropoli, or palace at Buchorest, and has several bishops under him; he is appointed by the Prince, and entirely independent of the Patriarch of Constantinople, to whom, however, he acknowledges a nominal submission. The principalities abound with monasteries; some of which are very rich—as every man in good circumstances thinks it an act of duty to bequeath something to them: they are, therefore, proprietors of all sorts of property—even of the shops in the towns and villages. The Bible was scarcely known, till Mavrocordato introduced copies of it, and ordered it to be regularly read in churches. The Catholic religion has made some progress: a bishop of that persuasion resides at Buchorest, and another at Yassi; in each of which towns the Catholics have a large church. They are generally German foreigners settled in the country. Charles XII. also, during his residence at Bender, founded two Lutheran churches in the provinces, which have at present a congregation of about one thousand persons: they are all German; though it is remarkable, and a decided evidence of their origin, that their pastors are still appointed and paid by the Archbishop of Upsal.

The great mass of the people, including the Boyars, are very illiterate, though public schools are established in the capitals, and attended by several hundred children, whose parents are the shopkeepers of the towns; the sons of Boyars are educated by private tutors, who are generally Greek priests. They are instructed in the language of the country, and ancient and modern Greek. A taste for French was introduced by the Russians, during their temporary occupation of the country: modern Greek is the language of the court, introduced by the Princes.

The foundation of the native language is certainly Latin, and was, no doubt, left by the

Romans. It is, however, greatly deformed and disguised by the introduction of Greek and Turkish words. Before the time of Mavrocordato, it was an oral tongue. Among the improvements of this indefatigable man, he drew up a Grammar, and devised a written character composed of Greek and Sclavonian letters. This he circulated widely, and used all his influence to induce the Boyars to study and write it. The people, therefore, are indebted to this enlightened Greek for the first dawn of literature in the country. I send you a specimen of the language, in Roman letters, which it is now proposed to adopt instead of the Wallachian character. You will perceive the strong affinity between it and Latin, which will be still more apparent from the vocabulary of words, which I set down as they were pronounced to me by the peasants.* A Dictionary was in progress at Buda, one volume of which I saw: besides the definition of the word, its etymology was traced to its root, with the changes it had undergone; the radices were almost entirely Latin.

---

* See Appendix, No. V.

CHAPTER XIV.

First Austrian station—Cattle quarantine—Travellers' quarantine—Wretched accommodation—Dismal time passed there—Excursion on the mountains above—Red Tower—Destruction of Turks—Account of Bohemian gipseys.

THE first Austrian station which we arrived at was the cattle quarantine; troops of sheep, goats, and kine, with droves of pigs, followed by crowds of peasants, filled the green on the banks of the river. The pigs were a short breed, with very long bristles, and most formidable tusks. Some were brown, with long hair like goats, and bushy tails. They all looked fierce and savage, and resembled the wild boars of the mountains in the vicinity. The peasants had come from Transylvania and the neighbourhood of Hermanstadt, early in the morning, to this place; and here, on every Wednesday and Friday, the people of Wallachia bring their cattle, and a market is held. A large building is erected on the frontier line, one side of which is the Austrian, and the other in the Turkish territories. The interior of this building is divided by a table, or counter, on the inside of which stand the buyers, and on the outside the sellers. The cattle form groups on a green before the building, separated by a railing. Here the buyers make the selections; and, when the price is agreed on, the money is paid in the house on the table ; and any that had been previously handled by the Wallachian peasants is passed through a pot of vinegar which stands on the table. The bought cattle are then thrown into a pool of water, and driven through the village, dripping wet, by the purchasers, returning home with their bargains. By these precautions, five or six hundred peasants meet twice a week in an open market, in a country where the plague is raging, make bargains, and bring back purchases, without contact or danger of contagion. Whenever I went near any of these droves, after the process of washing, I was immediately called away; and was never afterwards permitted to appear on the roads while they were passing, lest by accident I should touch them, and so communicate the plague after they had been purified.

As we advanced up the glen, we arrived at a battery of turf, raised on a commanding angle, and faced with sods. At this place, during the troubles of Wallachia, the Austrians had formed their advanced post on the side of Turkey, and mounted on it eight pieces of cannon, which effectually commanded the whole road and bed of the river for a considerable distance. Here it was the unfortunate Ypselantes first fell into the hands of the Austrians. In half an hour more we arrived at the second quarantine.

This quarantine station is one of that

immense cordon which the nations of Europe have drawn round the Turkish empire by sea and land. The mountains which separate the provinces from the Austrian territories form a natural barrier, which can only be crossed in three places:—one at the pass of Volcan, from Tergoschie to Deva; another at the pass of Timosk, from Tergovist to Kronstadt; the third, the pass of the Rothentûrn, from Corté d'Argish to Hermanstadt, through which we now came. This latter is called the pass of Rothentûrn, or the Red Tower, from a castle of that colour situated about four miles farther on, where it is generally but erroneously supposed the quarantine is performed. The quarantine establishment is situated at the bottom of a deep romantic glen on the banks of the Olt. It consists of about twenty houses, with a chapel, and a little inn, forming a village embosomed in high wooded hills, like some of the picturesque hamlets in North Wales: six of these houses are intended for the incarceration of travellers passing from Turkey, and the rest for the accommodation of persons attached to the establishment, which consists of a director, a doctor, two secretaries, a comptroller, an inspector, twelve domestics, and forty soldiers. The houses intended for quarantine are huts detached from the rest; they are built of wood, plastered, and originally whitewashed. Each of them stands in a little dirty yard, surrounded by a paling of wood eight or nine feet high. Nothing can be more revolting than the manner in which the traveller is received, or more dismal and disgusting than the place in which he is shut up. My carriage

BIBLIOTHECA BODLEIANA

was stopped before the door of one of these huts, and was surrounded by several people, who stood at a distance. I was going up to one of them, who held a bunch of keys, and seemed in authority, to ask some questions; but he motioned me off with the points of his keys pushed out before him,—retiring back himself with alarm in his countenance. I found I was to be considered as a person actually infected with pestilence, and treated in every respect as such. I was therefore directed, by signs, into the hut, the door was closed on me, and all the people retired. I had now leisure to examine my prison: it was a room three or four yards square, which never had been cleaned since it was built; the floor was encrusted and all uneven with knobs of gutter and mud; the walls were smeared with filth of different kinds and colours; the corners and windows were covered with cobwebs; the only furniture was a long kitchen-table, quite disgusting with grease and fibres of flesh, and a large platform of coarse boards, like that in a soldier's guard-room; and in one corner was a clumsy German stove, choked up with ashes. The smell of this place was so foul and heavy that I was obliged to open the little lattice windows: but here I found some difficulty, as it was a thing never thought of before, and the sashes were glued together with rust and cobwebs. Mustapha now entered with my sack and portmanteau, accompanied by one of the attendants. This man was dressed in a large white cloak, with a hat of enormous size; and in his hand he held a bunch of keys, like a Newgate turnkey. He stood at the door, but ventured no further: here he directed Mustapha what to do, who took my sack and portmanteau by the bottom, and turned out the contents on the dirty floor, where they were to lie till my departure. Forgetting that I was supposed to have the plague, I approached this man; but he looked wild and staring, and rolled his eyes in the most extraordinary manner, and finally drew himself outside, and spoke to me through the door. Here, in a loud and solemn tone, he informed me, in bad Italian, that I must not touch or even approach any person while I remained. A bed was now brought in and thrown upon the platform by a boy, who immediately ran out again; and then the doctor entered. This poor man, the most dull and ignorant perhaps of his profession, could only speak German; I tried him in French, Italian, and finally in Latin, which I thought he must know something of, but he could not comprehend or speak a word of it: so, after standing at the half-closed door, and looking in at me for a few minutes through the aperture, he too retired, and left me to my meditations. These were on the gross and revolting absurdity of the treatment practised here. Every person, who has the misfortune to be shut in, is taught to believe he is an infected person, and a proper object of danger and terror. Now, if fear and alarm be depressing passions, and so, according to the best medical opinions, be predisposing causes to the reception of contagion, a more effectual way could not be devised, to cause the disease to develope itself, than by treating a man who had just come from where it was, as if he had the disease actually upon him, and shutting him up in a filthy, dismal room, the very look and atmosphere of which seemed contagious. If any thing could compensate for the loss of time and liberty in these establishments, it would be to keep them as neat and cheerful as possible; but when to the loss of liberty is added the loss of every comfort and convenience to which one has been habituated, in a place far more offensive than the worst ward in an English hospital, or the worst cell in an English prison, it is a proceeding as scandalous as it is vexatious. As I had no further use for Mustapha, I sent him back. When he was departed, I felt as if my last friend had left me; so, making my bed myself—for no one else would touch it — I threw myself on it with a feeling the most dreary and solitary.

The next morning early my door opened, and a German with a pipe in his mouth entered. He walked about the room for a long time smoking and spitting, and then deliberately made his bed close to mine on the platform, and said, in broken Italian, he was come to watch me by order of Seigneur Il Direttore. I was, therefore, to be shut up a prisoner under the surveillance of a guard, and never to be left a moment alone. The doctor now came again, with a scribe, and, standing cautiously at the door, took from my report an inventory of my clothes, which he informed me must not be removed or washed till I was dismissed from the quarantine. Assuredly, if the conductors of this place wished to continue an infectious disease, they could not take a more effectual method. The most obvious means of destroying contagion, in susceptible articles, would be to purify them by passing them through water; but here they must lie in a heap, as I brought them, with all the contagion they might have imbibed in passing through a plague country, including the shirt I had on me when I had changed it.

I inquired whether I had any companions in misfortune, and who they were. I learned that in the house next me was a Russian courier, who was sick in bed; next to him was Mr. D., a Swiss merchant from Pera, who had formed part of my French congregation, and with him was a young Boyar from Wallachia. I now requested to know "if it was permitted to eat." My guard with great gravity said "Yaw!" went out, and brought me some coffee and bread, from the little inn, which he laid on the dirty table without a cloth to cover it, as it was not an allowed article. In the evening they sent me some tough pork, sour wine, and bad raki, which was served up in the same way. I attempted to qualify the sour wine with a little raki; but, instead of the pure, aromatic spirit which the Greeks made in Turkey, it was a weak, muddy liquor, very distasteful; distilled, as they told me, from prunes. I could take nothing, in fact, but water, and even this pure element was here as unwholesome as the rest. It was the dissolved snow of the mountains, and five of the attendants of the quarantine had contracted glandular swelling in their throats, as they affirmed, from the use of it. There are no springs here; the water of the

Olt is impure and muddy; and the only water for drinking is a solution of snow, forming a mountain torrent beside the quarantine.

I will not detail to you the particulars of every dismal day I passed in this gloomy prison. Some of them were attended, besides a depression of spirits, with very serious illness, which the unwholesome atmosphere of this long and deep glen always causes to strangers. Sometimes violent storms came on, which shook our huts as if they would tear them to pieces. The elastic vapours of the atmosphere, brooding on the tops of the mountains, explode, and rushing down through the chasms by which they are attracted, accompanied by hail, rain, sleet, thunder, and lightning, create a frightful commotion, and generate an unwholesome sultry heat and sense of suffocation quite unnatural. Sometimes dense fogs set in, and the valley was frequently enveloped in mist; they often assumed an extraordinary and portentous appearance; they entered the opening of the glen like a thick cloud, and, turning through all the windings of it, at length completely covered up the whole of it with a dark canopy. They seldom descended so low as the village; but, expanding from side to side at the top of the mountains, formed a dark roof, which shut out light and day, leaving the bottom of the valley free from fog, but enveloped even at noon in a dim and dismal twilight. A gleam of sunshine occasionally passed through this vault, and illumined the objects below with a lurid glare, like a torch in a vast sepulchre. These were attended with a chilling damp and an unwholesome air, which, conspiring with bad diet and confinement in dirty cells, brought on not only low spirits, but actual distemper. One day was particularly distinguished in this way. My companions in the other huts were complaining; I was labouring under fever and an excruciating head-ache; the Russian courier next to me was confined to his bed and reported to be dying; and the child of the doctor opposite to me was actually dead. The valley was covered up with a dense fog, and the only objects visible below, at mid-day, were the candles burning round the corpse in the house just before me. It was the fourth child the doctor had lost, in this place, of different disorders, and her passing bell was tolling all the day. Thus, every thing that could depress the mind and sicken the body was collected together in this horrid place; and a sanatory establishment, professedly for the preservation of human life, combined in itself every thing likely to destroy it.

When Sunday arrived, I thought it right to observe it, by having prayers with Mr. D. and a few of the Germans on the establishment, who I learned were Protestants; but we were strictly prohibited from entering each other's apartments, or indeed, for the first period of our confinement, even holding the smallest communication with each other. When at length we were permitted to meet, it was on a sand bank on the bed of the river Olt, to which we were led from the back of our huts. Here we were attended by a man with a large hat, and cloak, and long pole, like an undertaker's, who stood himself at a cautious distance, and kept us three or four yards asunder. Whenever we accidentally approached, he dilated his staring eyes, waved his staff between us, and uttered, in German, a long and loud expostulation. On one occasion it began to blow very hard, and a sudden gust of wind carried his cloak into contact with mine. He seemed really horrified at the accident; and, holding the guilty flap at the end of his staff, he hastened down and purified it in the river.

Every little incident that varies the dull monotony of such a place, affords a subject to talk of. Though shut up from intercourse, I received one day an unexpected visitor. While I was at breakfast a bird flew into the window, which, notwithstanding the cold, I was obliged to keep always open. It was a species of woodpecker, about the size of a thrush, of a light blue colour, with black marks beside the bill. It entered with all the familiarity of an old friend, hopped on the table, and picked up the crumbs and flies. It had belonged to the doctor's child just buried, and by a singular instinct left the house of the dead, and flew into my room. Its habits were curious, and so familiar that they were quite attractive: it climbed up the wall by any stick or cord near it, devouring flies. It sometimes began at my foot, and, at one race, ran up my leg, arm, round my neck, and down my other arm, and so to the table; it there tapped with its bill with a noise as loud as that of a hammer. This was its general habit on the wood in every part of the room; when it did so, it would look intently at the place, and dart at any fly or insect it saw running. Writers on Natural History say it makes this noise to disturb the insects concealed within, and so to seize them when they appear; and from the habits of this bird I thought it very probable: the woods about this place abound with them. Another source of unexpected amusement I found in some books, which my very kind friend Mr. D. lent me; a man with a wooden tray on a pole thrust them in at the window. They were some of Scott's Novels, translated into French, and had been the delight of the Boyars of Buchorest who were able to read that language, and they were now the consolation of the quarantine in the Carpathian Mountains. This extensive circulation of a work is, perhaps, the highest possible test of its merit. The details must be founded on the deepest knowledge of the human character and general feeling recognized by all, which meet with universal acceptance, and in countries whose artificial habits and modes of thinking are so dissimilar. The novels most esteemed were the "Pirate," and "Kenilworth."

The period of my companions' quarantine now expired, and they proceeded to Hermanstadt, leaving me the only prisoner in the mountains. We had agreed to travel on together to Vienna; and Mr. D. proposed to make a personal application to the Governor of Hermanstadt, for permission for me immediately to join them, as all rumour of plague had now subsided, and, when that is the case, people are allowed to proceed after a few days' detention; but the Governor was now inexorable. I was determined, however, to enlarge the limits of my prison; so, early the next morning, I clambered up the side of the mountain, and my good-natured guard, having in vain expostulated, followed me.

Nothing could be more grand and picturesque than the way we chanced to take: we fell into a broad path which passed over the the highest ridge like a good road; though the guard of the quarantine, who had been five years in attendance on gentlemen confined here, had never known it, much less visited it with any one before. On each side were steep wooded precipices; and below, an infinite variety of deep glens, with small rivers running through them, dividing the ridges of hill into the most tortuous and fantastic shapes. The prospect from the summit commands nearly the whole extent of the valley of the Rothentûrn, from Wallachia to Transylvania,—the plains of the latter being visible to a considerable extent, stretching beyond the mountains. The woods, with which the hills were clothed, consisted of alder, beech, birch, and poplar; and the beech in particular attained a magnificent size on the tops of the mountains. Some of these trees, uprooted by the storms, are found lying on the banks of the Olt below. As they decay, a substance highly inflammable is formed round the medullary part at the centre. This is collected and sent to Constantinople, where it is called Amadhoo, and used in great quantities by the Turks for lighting their pipes. There is also another substance used for a similar purpose, procured from the dried pulp of a fungus;* but I could not find any traces of it on these mountains. The underwood consisted of bramble and dog-rose; the smilax and the rhamnus paliurus, which clothe the hills of Turkey, not having extended into this cold climate, but having become extinct on the shores of the Danube: and this was another mark that we had left a Mahomedan state; the very vegetation indicating that we were now in a Christian country. The rock was a stratified schist, rising in sharp ridges out of the soil, and forming little columnar knolls of a lamellated structure; veins of quartz were occasionally embedded in the strata; and masses of mica slate, very glittering, were lying on the soil, loosely scattered. These continually slip down into the bed of the river Olt below, and, becoming spherical by the rolling in the current, look sometimes as bright as globules of silver; and this, I imagine, is the origin of the opinion that the river is argentiferous, and abounds with silver, as it is known to do with gold. We pursued this beautiful road to a considerable distance—sometimes on a narrow ridge, with almost perpendicular flanks, which descended more abruptly than the roof of a house, to Turkey on one side and Germany on the other, and reminded me of the rock of Gibraltar, on whose edge you sat astride, with one leg over the Atlantic and the other over the Mediterranean; sometimes we passed through green glades surrounded by wood, which, even in this lofty and inclement region, were the abode of shepherds during the summer months, and scattered with cottages, now generally deserted. Among them, however, I had where plague was said to be raging, and they were clad in dirty sheep-skins, with the wool on,—a dress most likely to retain infection. We should have been happy to be allowed to depart after the same period and similar precautions.

---

* Boletus igniarius.

The last day of three weeks' detention at length passed over, and the next I was informed I was at liberty to depart. The doctor came by candle-light in the morning; his man brought a pan of charcoal, on which he threw a few pinches of nitre; he then walked round me in a circle, like a magician, and so I was purified. The Inspector came and looked at my clothes, where my dirty linen, &c., lay in a heap on the floor, as I had brought it from the plague district; and in that state it was bundled into my portmanteau, without the purification of air or water, and I was obliged to depart in the dirty shirt which I had now worn for a fortnight. If my clothes were as capable of containing infection as they were supposed to be, I was thus compelled to carry them on, with every particle of contagion they might have imbibed still entangled in them, to communicate the plague to the first town in Germany I might enter. Last came the different persons to be paid their bills—one charging what I thought unreasonable, for poor meat and sour wine; and another asking four paper florins, nearly a silver dollar, per night, for a pallet stuffed with straw, or flock, which was thrown on the platform. I threatened to complain to the Governor of Hermanstadt of all this,—but so does every one else, and I was disregarded.

The long waggon I had hired to take me was at the door; it was capable of carrying the baggage of a company of soldiers, and I had only a small portmanteau. There was no medium, however, between it and the little car from which I had suffered so much, and I was obliged to use it; so I took leave of my attendant, who seemed concerned at parting with me. He had been in the Austrian armies, serving against Napoleon, and was present at Wagram, Austerlitz, and all the great battles of that period. Inured to dangerous service, he undertook to attend me, and was the only one that would touch my bed, or any thing which I touched. In fact, he was put forward in the quarantine, as a kind of forlorn hope, on duty which no one else would venture to engage in; and he seemed to me, as far as I could judge, to be the only man on the whole establishment that had common sense. He performed his duty well and kindly, and neglected nothing that prudence really dictated; but though he was obliged to assume the semblance of fear of the plague, and to make a fuss about little precautions, when we wēre out of sight he laughed at the absurd and irrational terrors of the rest. He told me, however, at parting, that he was apprehensive about a gentleman who had arrived the evening before. They had put him, it seems, into the apartment which had been occupied by the Russian courier, and which, as usual, had never been washed, ventilated, or in any manner refreshed, since he had left it, just before; and the gentleman, when he arrived, was obliged to lie in the same bed, and he believed in the same bed-clothes, in which a sick man, who, we were told, was ill of a fever for three weeks, had been confined in so dangerous a state of sickness as at one time to have been supposed to be dying; so that, in order that the traveller might not communicate the plague, he was wrapped up in bed-clothes saturated, perhaps, with febrile contagion! It is surely impossible to comprehend the inconsistent precautions of these people. We passed close by the hut where he lay in the bed of his sick predecessor, to spend three dismal weeks by himself, and to encounter the real danger from fever, as well as the supposed one from pestilence.

I passed now, for the first time, over the little bridge which crossed a mountain stream at the head of the village, and where I was never allowed to go before, though not more than 100 yards from my hut. On the other side was the little dirty inn which supplies the prisoners of the quarantine with provisions, and I now wondered they were no worse. Here my waggon stopped, and after some delay, a young peasant, with a child at her breast, came out, and I was requested to permit her to proceed in the waggon to the next town, which, of course, I had no objection to. She was very short and very brown, with dark hair and eyes; her dress was a sheep-skin jacket, with the hair inside, and seams outside neatly embroidered. She had on her legs large loose jack boots; a short black apron reached scarcely down to her knees, and from under it her shift came half way down her legs. She had neither coat nor petticoat, notwithstanding the severity of the weather; on her head she wore a large white flat felt hat without a crown, as unbending as a board: it was fastened to her head with a muslin handkerchief tied under her chin, where it stuck on the back of the crown like a huge well-scoured trencher. Her child was wrapped up in woollen clothes, bound round and corded as tight as a bale of cotton, so that I could not force my finger under the bandage. When vaccinating a Greek infant, I have been astonished at the number and tightness of the bandages it was necessary to unclose before I could get at the arm; but here was a subject of greater astonishment: indeed, I wonder the child was not squeezed to death. It looked, however, well, and perfectly at ease; and the only part it could stir being its head, it was in constant motion. The mother addressed me with the ease and familiarity of an old acquaintance; and we had a long conversation in barbarous Latin, half of which neither of us understood.

Our road lay close along the edge of the water, with a steep cliff on the inside. In about an hour we arrived at the ruins of a castle, close to the river, from which ran the remains of a massive wall up the side of the hill. This had been once the great defence of the pass against the Turks, but was now in total decay. In half an hour more we came to the termination of the glen, where the strong fortress, called the Rothentûrn by the Germans, and Tour Rouge by the French, really stands, and which gives its name to the pass. This fortress is built upon an eminence a considerable way up the side of the hill, and commands the whole of the valley and river below, as it is approached from the side of Turkey. It is a square tower, painted red, and hence the name. Here the carriage was stopped by a centinel, and I was called on to pay twenty kreutzers; not as a toll for the repair of the roads, as I thought, but as a tax to the Douane, or Custom-house. I was now directed to follow the centinel up to the fortress, which is ascended by very fatiguing flights of stone steps; and I was introduced to the Governor, to examine me and my passports. He was a very civil and friendly little man; politely inquired after my health, as if I really had had the plague; regretted the necessity of my long detention at the quarantine; and was eager to learn the last news of the Greeks. While he was examining and signing my passport, I walked round the fortress. On one side it presents an immense point of rock, bristling with cannon, in several tiers, to the narrow valley below; on the other it overlooks a considerable village, and the plains of Transylvania, which here commence where the mountains terminate. The whole length of the pass from Selatruck, in Wallachia, to the Rothentûrn, in Transylvania, is about thirty miles, which is the general breadth of the great ridge of the Carpathians. Yet, though it is the most important avenue that is passable from Turkey to the heart of Europe, it is defended only by one solitary fortress on the side of Austria, and not one on the side of Wallachia; a presumption that the two powers, notwithstanding their ancient hostility, have no fears of each other in modern times. This fortress is distinguished by a memorable overthrow of the Turks. Having been driven out of Transylvania by Matthias Corvinus, the celebrated King of Hungary, they retreated by this pass, and were vigorously pursued. The entrance of the valley was choked up by the fugitives, and a multitude of them ascended the platform, on which the Red Tower stands: pressed by the immense weight of horse and foot, and implements of war, which filled the summit, the whole gave way, and was precipitated into the Olt, and on the heads of the crowd who were trying to pass below; of whom, says the historian, there was a frightful carnage.

Having descended and got into my cart, we rumbled along through a narrow, rugged, rocky lane to the village below; and when we passed it we came to a number of low huts, half under ground, which formed a kind of suburb in a common. These I found were inhabited by a race of settled Bohemians, somewhat reclaimed from their wandering life; and here my companion and her child stopped and got out. I had been travelling for the first time in my life with a young Gipsey; and it struck me that she might have exercised her professional talents on whatever she could lay her hands: but she was an honest and a proper girl, and seemed a very kind mother to her little child. Before I set forward again, she came, with some of her tribe, to thank and take leave of me.

I was now in the country where these extraordinary people are most numerous, and where they were first known in Europe. About the year 1408, they appeared in

Hungary and Bohemia, where they were called Zigurier, or Czingaries; but when they emigrated from hence, Bohemians,—as it was from Bohemia they were supposed to have come, when they were first seen in the more western parts of Europe. They then went about in troops of several thousands together; but the tribes soon dispersed, and they are now scattered in smaller companies, forming still a large population in the centre of Europe, and occupying the suburbs of many towns, beside the wanderers, who pitch their tents wherever inclination leads them. The number of these people at present in Wallachia, Moldavia, and Transylvania, amounts to 222,000. They are generally called Czingaries, but sometimes Dfaroner, or subjects of Pharaoh, for the same reason as we call them Gipseys — their supposed Egyptian origin. They are distinguished, like the Jews, by indelible personal marks,—dark eyes, brown complexion, and black hair; and by unalterable moral qualities,—an aversion to labour, and a propensity to petty theft. They acknowledge no particular religion as their own, but generally profess the Greek rites, of which they have but a crude and debased conception. They baptize their children; but it is generally done by themselves in a public house, with a profane mixture of ribaldry and folly. They have no notion of a resurrection, independent of the same body being again brought to life before it decays, which they say is impossible. One of their children died at school in this place, and the parents requested he might be buried with his school-fellows. On being asked if they expected to meet him in a future state, they said they knew he could never live again; and, showing a skinned horse, asked whether it was possible that could be ever restored to life. They form connexions before they are of marriageable years, and change them as inclination leads; and mothers are frequently surrounded by a number of children of different fathers, who, to a certain age, run about naked, even in the severest weather. When inclined to a settled life, several families herd together, with pigs and other animals, in a small enclosure, which is rendered exceedingly offensive by their total disregard of cleanliness.

They are in temper irascible, even to frenzy, and live in a state of constant discord with each other, which is greatly increased by a propensity to intoxication. Notwithstanding their debased and despised situation in society, they are proud and consequential, exceedingly loquacious and vain-glorious, with no regard to truth. They hold certain families among them in high respect, and call them Voivodes; and from these they elect a nominal chief, to whom they pay a semblance of obedience. He is carried three times round their huts, with shouts and vociferations, and then his inauguration is complete. These chiefs are the guardians of some privileges granted them by the Bathorian family in the year 1600, of which the Czingaries of Transylvania are very proud and tenacious. Notwithstanding their general depravity, there are grades of infamy, and many are so vile that they are rejected by the rest; of these some are made executioners, who set about the task with delight, prepare extraordinary instruments of torture, and take a savage pleasure in telling the victim the punishment he is to undergo, and the pain he is to suffer.

Their chief occupation is making iron tools, horn spoons, baskets, and other articles: in the provinces, many are engaged in collecting gold from the beds of the Olt, Dobricza, and other auriferous rivers. They are also employed as scullions, and contribute to increase that dirt and disorder for which a Wallachian kitchen is notorious. They sometimes, however, rise to higher and more pleasing occupations: they have naturally very acute and delicate perceptions of sounds, and hence they are greatly disposed to and delighted with music: this talent is much cultivated; and they form usually the musicians of these countries, particularly on wind instruments. I have often heard them play, and always with pleasure.

The language is a collection of Bulgarian and Hungarian words, mixed up with Arabic and other Orientalisms, which one acquainted with the languages of the East recognizes in their jargon: they also learn and adopt that of the people near whom they reside, when they are disposed to be stationary. They have no schools, and are considered incapable of discipline or instruction: by the delicacy of the sense of hearing, they readily catch the melody, and take their parts in the harmony of a concert; but I was informed they could not be taught to read a note of music, and all their knowledge was by their ear.

Their civil situation in Transylvania is much better than in the provinces: in the former they enjoy certain privileges and immunities, which raises them in some measure to the rank of citizens; but in Wallachia and Moldavia they are slaves. One class of them is the property of the Government, and the other that of individuals. They are bought and sold at a fixed price of from five to six hundred piastres, though the sale is generally a private contract. Those belonging to the Government are allowed to indulge their wandering propensities, on engaging not to leave the country, and paying a capitation tax of forty piastres for each individual above sixteen; and this they generally obtain by the gold they collect in the beds of the rivers. Those that belong to the Boyars are employed in whatever service their masters choose, generally as household servants or vine-dressers; and such is the state of degradation to which they are reduced, that if one is killed by his master, no notice is taken of it; if by a stranger, his death is compensated by a fine of eighty florins. They seldom commit atrocious crimes, but are much addicted to minor offences: for the more serious they are, at the discretion of their masters, severely bastinadoed on the soles of their feet; and for those of a lighter degree their head is incased in an iron mask, which is locked on for a shorter or longer time; and this, besides the uneasiness it causes, prevents them from eating and drinking; in such a state they sometimes exhibit a very grotesque appearance. For petty thefts they undergo another punishment, somewhat different: their neck and extended arms are confined in a cleft board, which they carry about with them. This is called in Transylvania enfedl, and is evidently the remains of the Roman punishment of the furca, described by Dionysius.

CHAPTER XV.

Plains of Transylvania—Hermanstadt—Society—Waiters at the inns speak good Latin—Mode of travelling to Vienna, and companions—Sir Walter Scott—Description of Hermanstadt—Museum—Mines—Salt—Population—Last attack of Tartars—Enter country of Saxons—Obscure and extraordinary origin of the people—Account of themselves—Great privileges—Appearance and manners—High state of comfort and prosperity—Christiana—Progress of the reformation—Harmony of the present sects—Reis Markt—Mullenbach—River Marosch—Szosvaros, Hungarians, and Bohemians.

The plains of Transylvania now opened on me, the mountains receding at each side. On the right ran the Olt, and behind it were some of the highest of the Carpathian chain, exceedingly steep and rugged, and covered all over with deep white snow to a considerable distance. The country below was thickly planted with villages; and every eminence was topped with a church, like as in the plains of Cambridgeshire. In about an hour we passed two considerable villages. These were not built like the villages of Bulgaria and Wallachia, with scattered houses, but arranged in regular streets; the houses were all of framed wood, plastered and whitewashed, and had a neat, fresh appearance; the windows were of oiled paper,—the inhabitants not having yet arrived at the luxury of glass, though they seem in other respects very opulent. Attached to each house was a large well-filled farm-yard, and the carts were universally drawn by six horses, and not bullocks or buffaloes. In half an hour more we arrived under a high hill, on the summit of which stood the picturesque ruins of a large fortress, such as the Romans might have built to awe the Dacians. It was, however, of later date, and one of the numerous castles of the Knights Templars in this country, above four centuries ago. From hence we passed two more populous villages; one close beside the hill, and another in a large willow grove: the peasants lop the willows every year, to build out-houses, which in this village are generally formed of wicker-work. Here the towers of Hermanstadt came in sight; and at twelve o'clock we arrived there, entering the town by an old gate through an avenue, on each side of which was a very high wall.

At the inn where I stopped, the people spoke no language but Hungarian; and, after various attempts at making myself understood, during which every person in the house came to me in succession, and sometimes altogether, I gave up the case as hopeless, and went out in search of Mr. Popp, a Greek gentleman, to whom I had letters. From him I received a kind and cordial reception, and was introduced to his lady and very amiable family. To my great surprise, they all spoke English fluently, having learned it at Vienna; and were the only Greeks I ever met with who could do so. After dinner Mr. Popp led me into his library, which was filled with a good collection of books in all languages, particularly fine editions of the Greek and Latin classics; and among others was a work of his own, on the different kinds of "Greek Metre," written in that language. Mr. P. is one of the many learned and intelligent modern Greeks, who have contributed to enlighten their countrymen, by exciting among them a taste for literature, in which he has distinguished himself. He wished much to have a copy of our Liturgy, which I took care to have sent to him, in Greek, French, and English, from a stock with which the Prayer-book Society of London had supplied me at Pera. In the evening, a party of some of the best company in Hermanstadt assembled at his house. There were present, the young Countess Nemesha, an interesting, intelligent, and unaffected girl, well informed, and anxious for information; listening to all the details of Turkey with great attention and interest; her father was the Intendant of the Mines, which have now become of such value and importance to the Austrian Government that he was sent from Vienna to superintend them. There were, besides, Colonel Nehman, who had been in the Russian campaign, and his lady; the Baron Sakelarius, a Greek; a Polish dissident nobleman; a Saxon of Hermanstadt; my friend Mr. D.; and the young Wallachian Boyar. It was a rather singular thing, that the majority of this company, consisting of twelve persons, assembled in this remote corner of Europe, should be

Protestants, and among them but one Roman Catholic.

I was awoke in the morning by a man who came with a lantern into my room before it was day. He held in his hand a glass, and said distinctly, "*Visne schnaps, domine.*" Well pleased to hear a language I could understand in the inn, I said, "*Quid est schnaps?*" He held up his finger in the manner of demonstrating a proposition, and said, "*Schnaps, domine, est res maximè necessaria omnibus hominibus omni mane.*" Satisfied with his definition, I declined any further proof; but was greatly amused at the boots of an obscure inn talking distinct Latin, which he told me was the common language of the house where I was greatly puzzled to make myself understood. It was not, like the Wallachian tongue, so corrupted from the original as scarcely to be intelligible; but such as is taught and spoken in our classical schools and colleges, and pronounced exactly as it is in Ireland. I found it was the first language every boy in Hermanstadt learned at school, and that it was the most necessary, because all the public papers and documents are written and business transacted in it.

At eight o'clock I went to breakfast, by appointment, with the Baron Sakelarius, whom I had seen the day before at Mr. Popp's. Here I met Mr. D., and found every thing ready for our departure. There are two ways of travelling from Hermanstadt to Vienna, either of which is generally adopted by passengers: one with the post, which goes night and day with great rapidity; and the other to post it in a carriage, which must be purchased for the occasion. The first mode was dangerous, in bad roads, and very disagreeable and unsatisfactory, as the greater part of the journey was performed in the dark; and for the next we could not meet with a suitable carriage; so we declined them both, and fixed upon a novel and rather extraordinary mode of conveyance. The peasants transport the produce of Transylvania across Hungary to Vienna in large waggons; and when they are returning, or going not full, a place can be obtained at a very moderate price. Mr. D. met one of these about to proceed half empty, and he hired it for our party. It was an enormous cart, covered over with a roof of mat, or straw, drawn by ten horses, and conducted by three Wallachian peasants in sheep-skins. In the rear was our baggage, and in the front was formed a kind of apartment, in which we could sit, stand, or lie, having a mat to let down in bad weather; so that, in fact, it was a moving house, such as the Scythian αμαξαβιοι travelled in over the same country 2000 years ago. Before we set out, I visited every thing sight-worthy in the town. In passing a bookseller's shop, I stopped to buy a map of Hungary. While looking about the shop, the bookseller, who spoke French, directed my attention to a portrait which he had just hung up. I asked who it was, and he replied, "Le Sieur Valtere Skote, l'homme le plus célèbre en toute l'Europe." It was certainly no small proof of his celebrity to have his picture thus exhibited in an obscure town at the remotest confines of civilized Europe:

his novels, translated in French and German, formed a considerable part of the books in the shop.

The town of Hermanstadt was called by ancient writers Cibinium, from a small river of that name which ran through it, now called the Zibin: and by the moderns Hermanstadt, from Herman, a Saxon, the founder of the present city. It stands in a large plain which extends to the base of the Carpathian chain, forming here a semicircle, interrupted only by the opening of the pass of the Rothentûrn, about six miles, or two hours, S. E. of Hermanstadt. As the town was, on this side, the great bulwark against the Turks, it was strongly fortified with a double wall and deep fosse, both of which now seem neglected. For the more effectual provision against a siege, it was provided with subterranean granaries and store-houses, in which provision might be laid up for several years. Mills were also prepared for grinding corn, so constructed, as, in the words of an old Chronicle, "*ut nulla arte ab hostibus esuriem civitate molientibus, eripi possint.*" It abounded also with fish-ponds; and a stream of water was conducted through every street, which at present have disappeared. The town, at this time, contains about twenty-five hundred houses, and fourteen thousand inhabitants, who are principally Lutheran Saxons. There are, beside, Wallachians, Greeks, and Catholics, who all enjoy perfect freedom and toleration. The streets are wide and convenient, and generally terminate in a large irregular square near the centre of the town. The principal edifice is the

Cathedral, which stands on one side of this square, and extending almost the whole length of it. It is still dedicated to the Catholic worship, though the great majority of the inhabitants are Protestants. There is also an excellent museum, with a library attached to it, founded by Baron Broekenthal. He was the son of a peasant in this country, but was so fortunate as to engage the notice of Maria Theresa, who ennobled him, and made him many valuable presents, particularly in books. By these aids he formed a museum and a library; and having, in the course of his life, devoted himself to increase them, he presented the whole to the public, and they now form one of the most interesting objects of Hermanstadt. The library consists of about fifteen thousand volumes; and, as there is a strong literary propensity, and a freedom of inquiry, at Hermanstadt, the library would rapidly increase, but the Government has established a censorship of the press; an index expurgatorius excludes many valuable books, and its baneful influence interferes in throwing obstacles in the way of private donations. The museum has lately been increased by a curious addition. In exploring the mines, they have lately come into a district which was known to have been worked by the Romans, and is to this day called Caracalla, after the Emperor of that name; it lies on each side of the road leading to Hermanstadt from the north; a district so called is found also in Wallachia. Here they discovered the house, probably, of the mint-master. It was a perfect Roman edifice, as complete as any in Herculaneum, with tesselated pavement, and statues in high preservation. In some apartments were amphoræ, filled with coins, principally of the Roman Emperors. On the report of the discovery, it was immediately visited by Count Nemesha, the master of the mines, whom I had met at Mr. Popp's; he took drawings of every thing as they were found, and then had all that was portable conveyed to the Museum of Hermanstadt. The chain of the Carpathian Mountains in this place, on both sides, abounds with mines. In the year 1811, while the Russians were in possession of the principalities, they sent mineralogists from St. Petersburgh to explore them. They discovered large and rich veins of gold, silver, and quicksilver, with iron and copper; but, before they could avail themselves of the discovery, the provinces were evacuated by the treaty of Buchorest: and the only advantage now derived from those mineral riches, is the grains of gold gathered by the Gypseys, in the beds of the rivers, which, running through the unexplored recesses, carry down with them indications of the treasures concealed within. The Austrian side, however, is not so neglected, but every day is adding new discoveries of great importance.

The shops of Hermanstadt make a good display, and are filled with articles for which the neighbourhood is famous. One is the manufacture of reaping-hooks, and implements of agriculture, from the village of Helta; another is soap and candles, which are made in Hermanstadt, and of so excellent a quality that they are sent in quantities to Vienna; a third is salt, which is brought from Wizagna, called also Saltzburg, from the production of this article, the mines of which are in the neighbourhood of Hermanstadt. This salt is of the same pure quality as that used in Wallachia, much of which comes from this place; it is used by simply pounding a lump of the rock in a mortar, when it becomes a pure white grain, as if it had undergone the process of refining and granulation; every house is provided with a metal pestle and mortar for this purpose, as the salt is sold in the lump. Besides the Cathedral, there are two places of worship for Catholics, and one for the Greeks; but the most numerous congregations are those of the Reformed Church, who greatly exceed in number all the rest. They have five large churches, which are filled every Sunday. They have also a University, with thirteen Professors, and a Grammar School: with an Orphan Institution for five hundred children.

We left Hermanstadt by a north-east gate, which exhibited a display of the last efforts of the Turks and Tartars in this country. The Tartars, in 1770, crossed the Niester, and penetrated as far as Buda, where they were defeated; and, retiring from Hungary, they made an unsuccessful attack upon this town, and attempted to enter by this gate. The walls are all perforated with bullets, which do not appear to have been large enough to have made any serious impression. The burghers, however, have not suffered the marks to be obliterated, which they still point out to strangers with satisfaction.

We now entered a country, rich, highly

cultivated, and swarming with people, who had an air of independence and opulence; so different from that through which I had passed from Constantinople to the Carpathian Mountains, that it was evident some extraordinary cause must exist to account for the sudden transition; and that cause, when explained to me, was sufficiently satisfactory. I now found I was in the heart of the Saxon Heptarchy, of whose existence I had but indistinctly heard, but which is so highly interesting. In this part of Transylvania, there is a colony of people, whose language, manners, and appearance, are essentially different from those around them, but who are still more distinguished for the privileges they enjoy, the religion they profess, and the high degree of prosperity to which they have attained. These people are called Saxons. It is one of the extraordinary circumstances connected with their situation, that their origin, and the time and manner in which they first settled in this remote part of Europe, is altogether a mystery; and grave and learned writers have had recourse to preternatural agency to account for it. I will mention to you one for its singularity. The learned Athanasius Kircher, and after him Erichius, state the following circumstances. The town of Hamlin, in Germany, was at one time so infested with rats, that the citizens were nearly destroyed by them: on a particular day, a certain trumpeter *(tubicen quidam)* appeared before the gates, and the sound of his instrument greatly attracted the citizens, who crowded out to hear him: after some parley, he promised, for a specified reward, to charm all the rats with his music, and lead them with him out of the town. This was readily agreed to: the trumpeter began to play, and the rats followed him into the country, and never returned. When he claimed his promised reward, the citizens, now freed from their annoyance, refused to give it, and he departed very discontented. He availed himself, however, of his opportunity to be revenged; he came back, when the elder people were all at prayers, and began to play in the street, and all the children who were left at home flocked out to hear him; these he led after him, like the rats, to a mountain called Koppen; the mountain opened, and they all entered together, and never were seen again at Hamlin. This event the citizens of Hamlin formed into an epocha, and some of their archives are dated, "*Anno post exitum puerorum nostrorum.*" About the time these children disappeared in Germany, in 1284, the Transylvanian Chronicles relate that a number of strange children were found, on St. Peter and St. Paul's day, wandering by themselves about the roads in that country, and who seemed to have issued suddenly from the ground; they spoke an unknown tongue, which was afterwards ascertained to be Saxon, and their descendants have continued to speak it to this day. The certain inference was, that these were the very children whom the trumpeter had enclosed in the mountain, and led by a subterraneous passage under several countries, till they arrived at this remote place. Kircher affirms that this man was certainly Satan;

to which one of his commentators assents, by saying that his hand is on the descendants of these children to this day, as they are all inveterate heretics. To complete this extraordinary chain of evidence, the very tomb of this minstrel, who seemed to have lived to a supernatural age, is pointed out at Pavia, in the Church of St. Laurence, where the following epitaph is to be seen:—"*Valentino Grœvio, alias Backforte Transylvania, Saxon: German: colonia orto, quem fidebus novo et inusitato artificio canentem audiens, œtas nostra ut ulterum Orpheum admirata obstupuit, ob. an.* MDLXXVI." The account given by G. Haner, in his Ecclesiastical History,* is somewhat more probable, but hardly more satisfactory. In the thirteenth century, Bela Geyza succeeded to the crown of Hungary, when a youth, and was threatened by Conrad, the Emperor of the Romans, and Henry, Duke of Austria, with a powerful invasion. In this extremity, he applied to the ancient colonists of Transylvania, called Szaszones, for assistance, and they furnished his army with every fifth man in the country; by this aid he obtained a signal victory over the invaders, and granted to the Szaszones, as a reward, a variety of privileges, which they still enjoy, having changed their name, by a slight variation, to Saxons. Bonfinius† says that they were actually Saxons, transferred from the north of Germany by Charlemagne; and others, again, that they were the Sachi, an ancient people of Dacia.

To these conflicting opinions, in which there is nothing certain, except that their origin is very obscure, I may be allowed to add one more, and that is the account given to me by one of themselves, at Hermanstadt. In the early period of the Reformation, several families, who had embraced the reformed doctrines, were driven from Saxony, and obliged to seek a retreat as far as possible from their persecutors. After wandering through Europe, without finding rest for the soles of their feet, they made their way to the confines of Christendom, and were suffered to establish themselves at the mouth of the great pass through which the Mahomedans always issued to carry terror and desolation among the Christians. Here they were placed, as a kind of forlorn hope, in the fore-front of the battle, apparently with the view that the sabres of the infidels might destroy those whom the Inquisition could not reclaim; but in this they disappointed expectation. These men brought with them the same fearless and unyielding spirit that they had displayed in abandoning their own country; and they formed a barrier against the inroads of the Turks, and so became a defence to all Christendom. For this important benefit they had many important privileges and immunities conferred upon them. They were made free citizens and peasants, and held their lands by freehold. They had their own municipal corporation, and the free election of their public functionaries; they were allowed the full exercise of their own religion, both in faith and practice, and the choice of their own pastors and clergy; they were exempted from all taxes, except such as they laid upon themselves for their own local benefit; and excused from all military service, except against the Turks, to meet whom they always continued armed, and on the defensive. Notwithstanding this, we find the Protestants of Transylvania frequently supported by the Turks in the divisions which agitated the country under Ragotski: and they are reproached by their adversaries with having made this unnatural alliance against their Christian brethren.

---

* Hist. Eccles. Trans. p. 100. † Rer. Hung. Dec. 1, l. 9.

Their original privileges were enlarged and confirmed at different times, particularly by Isabella and John Sigismund; so that the historians of Transylvania say—*Immunitatibus et privilegiis omnes nationes superant*. These were never infringed by any subsequent government; and they are naturally strongly attached to the Austrians, from the benefits they enjoy under them. Under the genial influence of these benefits they prospered and multiplied exceedingly. They possessed seven principal towns, forming a Heptarchy, with a number of villages attached to each, which are enumerated in the Saxon Chronicles, as amounting to 114; and they composed the great political classes of the country, being, according to their charter, neither nobles nor subjects, but under Thanes.*

Besides these villages and towns, which are governed by their own municipal laws, and almost entirely Protestant, the Saxons are widely scattered through all the other towns and villages in Transylvania; so that the reformed population of this province alone amounts to about half a million of souls. These men retain all the distinctive character of their ancestors, and differ little in air, manner, and dress, from the primitive Reformers. They are of a very grave demeanour, with serious, thinking faces; they have, in general, aquiline noses, dark and somewhat stern countenances, to which black mustachios give a sombre cast; their persons are large and robust, and their very gait has a certain air of sturdy independence; they wear large round felt hats, from under which their long, straight hair hangs down loose about their face and shoulders; short coats and large breeches, like the doublets and hose of their forefathers: in fact, they nearly resemble the figures represented in the wood cuts to be seen in the "black-letter" histories of the early Reformers. They use boots or shoes shod with iron, which clatter as they walk along, and induced Laurence Toppeltin, their countryman, to say with exultation, *Si stratum Saxis viam agminatim terunt, strepitum equis ferocibus parem edunt, et nescio quid generosi sonoris ad aures perigrini adpellunt.*[*]

---

* See Appendix, No. VI.

Their houses bore the characteristic marks of those of the country from whence they came; —the windows were high from the ground, like those in the north of Germany; the roofs were tall and narrow; and there was that air of neatness, comfort, and propriety about them, that always marks and distinguishes the progress of the Reformation on the Continent. The houses looked as if they had been all fresh painted and whitewashed: the windows were glazed with glass, and ornamented inside with snow-white muslin curtains; and over the outside was generally some moral or religious sentence from the Bible, neatly written in gilded or black letters, in the German character. The houses had that uniformity of comfort, and a certain degree of opulence, which marked a happy equality of circumstances. All were neat and roomy, and none were mean, or splendid: we did not see a hovel or a palace in the country. The farmers are all proprietors of the soil, and their lands are without enclosures, as if there was a community of goods; but their properties are distinguished by certain land-marks, which are not visible. It is in the ground about their houses, however, that this sense of property is conspicuous: in the rear is a large farm-yard filled with stacks of corn and other produce of their farms; and in front, or at the sides, the gardens, orchards, or pleasure-grounds, laid out with that taste and variety which people indulge who feel the value of property, and know that their time and money are expended on what is their own. But the object which particularly distinguishes these towns is the church: this is always very large, built in an ornamental style of architecture, with a high steeple, and kept in the most perfect state of repair and neatness; it usually stands upon an eminence, in the midst of the village, and seems the rallying point round which the people thronged and their houses were built, as if the inhabitants considered it as the most striking and important object, and placed it before them to cherish and keep alive their religious impressions.

---

[*] Orig. Trans. 92.

The first of these large villages which we arrived at, after leaving Hermanstadt, was Christiana; the very name of which imports it to have been peopled by a serious, religious sect. It was very populous, and its church was very conspicuous for its size and neatness. The country was an extensive and rich plain, between two ranges of hills, with woods and streams intersecting it, and, at small intervals, wells of abundant sweet water; thus affording to the inhabitants, from the hands of Nature, wood, water, fertility, and agreeable prospect; which their own industry had every where wrought to the highest state of improvement. In about an hour more we arrived at Salesti, situated below us among the woods, on a margin of the river at the base of the mountains. It extended to a considerable distance among the trees, and looked not only highly picturesque, but very rich and populous. In the course of six hours we counted six of these large and populous towns or villages, some of which we passed through, and some we left on our right or left hand; and this was a greater number than I had met with in Turkey, in as many days, from the Sea of Marmora to the Balkan Mountains. The countries resemble each other in flatness and fertility, and both are equally capable of supplying all the necessaries of human life to an abundant population; but ignorance and oppression have depopulated the one, and knowledge and freedom have peopled the other. It was gratifying to the best feelings of the heart to see, at length, a people enjoying every good the free bounty of Providence had conferred upon them; to know that we were among men whose ancestors had sacrificed every thing to preserve their civil and religious independence, and who themselves still maintained it, though hemmed into a remote corner on the confines of Christendom, and surrounded on each side by some of the most depressed and degraded peasantry in Europe.

The progress of the Reformation, however, was marked here, and at other places, by those excesses which human passions ever mix up with the most sacred objects. Two Silesian ecclesiastics, of that class called Plebani, brought with them a number of books containing the doctrines and opinions then published by Luther. They were received with open arms by the Saxons, and their opinions circulated through the country,—particularly by Marcus Pensflinger, a Saxon Count, and Matthew Colman, a Lutheran pastor, who are regarded as the fathers of the Reformation in Transylvania. The evil then became so serious that an assembly was called at Buda, in Hungary, in 1523, which decreed that all Lutheran books should be burnt, and the property of those who read them confiscated. On this occasion, Herman, a Transylvanian historian, relates a circumstance, which he says he had from witnesses, *fide dignissimis*. A Psalter suddenly rose from the pile of burning books, and, darting at the chief commissioner, struck him a violent blow upon the shaven crown, which so wounded and burnt him, that he died in three days; and the Psalter quietly returned to the flames, and was consumed with the rest. Notwithstanding these severities, the Reformation rapidly spread through the nations. The peasants refused to pay tithes and duty-fowl to the Catholic clergy. They were entitled, by a severe ancient law, made on the first introduction of Christianity into the country, *si cui decem dederit Deus, decimam Deo det. Si quis decimam abscondet dijudicetur ut fur*; and they enforced it, in some instances, by a singularly cruel punishment. The fowl, and other articles of controversy, were suspended round the body of the recusant; he was then turned loose and hunted with dogs, who seized and devoured the food, and miserably lacerated the body of the man who carried it.

Notwithstanding these and similar excesses which the historians on both sides complain of, an act of amnesty seems to have been passed, and harmony and good will to reign among all sects in the country. There are still about 120,000 Roman Catholics, who have a bishop, four abbots, eight monasteries, and other establishments; but they are considered, with the Protestants, members of the religion of the state, and enjoy an equality of rights and privileges. The great cause of human excitement being thus removed, and the line of demarcation obliterated, the parties have amalgamated, and an harmony and good will are established, as if no difference of opinion on any subject existed. They have, therefore, by mutual consent, "put away from them all bitterness, and clamour, and evil speaking; forbearing, and forgiving one another;" in the true spirit of the Apostle's precept. We arrived at an obelisk by the road-side with this inscription—VIA FRANCISC: I. AUSTRIAC: IMPERAT: STRATA- · 1817. The road was certainly the best we had met with since we had left Constantinople; but it was the work of the peasants. Every village takes care of a certain extent of road in their district; we met groups of them near this place,—men and women,—in the act of repairing their proportions, by filling up the waggon-ruts. At certain intervals are wooden pillars, with black stripes painted on them, and inscriptions marking the distance from Hermanstadt, and the village in whose district the part of the road is. One in this spot was inscribed Reis Markt, a Saxon town about half an hour further on, and where we arrived at three o'clock. Here we fed our horses, and dined ourselves in company with them. The waggon was drawn up before the door of an inn, which supplied provender for the cattle, and the horses were unyoked. A large canvas cloth was next unrolled on the pole of of the waggon, like a table-cloth; on this were spread hay and oats, off which the ten horses amicably dined, ranged five at each side, like a large family at table; we arranged our table in the waggon above, with the provisions we had made at Hermanstadt, and our Wallachian drivers did the same below under the waggon; and in this way we proposed to feed through the whole of our journey. In he evening we arrived at Mullenbach, long after dark. We entered it by a ruined gate, which once fortified the town, but which is now entirely useless. It is the practice to preserve the old gates, and to erect new ones near such as fall down,—not for use, but merely as memorials. We took up our lodgings at a dirty German inn, where we found no beds, and were obliged to sleep in our clothes on straw. I should have preferred making a bedchamber, as well as parlour, of our waggon; but we should be obliged to dispossess our drivers, who occupy it as a sleeping room, by long prescription.

The town of Mullenbach, called by Latin writers Zabesus, was the chief and largest of the Saxon settlements, and contains about 15,000 inhabitants. It is situated on a plain in a deep valley, and fortified by walls, which were never very strong; the inhabitants, perhaps, like the Spartans, relying more on their courage than their ramparts for their safety. It seems, however, a dismal place, though ornamented with some edifices. Near it, and in its jurisdiction, are two towns, Wiguk and Borboree, which formerly appertained to the Voivodes of Wallachia. All the salt, which belongs to the Emperor, is brought from the mine in the neighbourhood, and transported on rafts down the Marosch into Hungary. On a hill, beside it, are the remains of an extensive monastery, demolished in the civil commotions of the country.

We left Mullenbach at seven in the morning, and passed out by a dismantled gate, similar to that by which we had entered. My head ached violently, in trundling over the rough pavement of the suburbs, and I was seriously apprehensive that this ponderous machine would produce the same effects as the light one in Wallachia, and that the pain would become at length so intolerable that I should be compelled to abandon both it and my friends: the pain, however, gradually subsided. We passed through the same level, rich, and populous country as the day before, inhabited by the same grave and determined-looking people, and bounded by the same distant hills. At nine o'clock we arrived at the river Marosch. This fine river, anciently called the Marissus, of which the present name is a corruption, is here very broad and navigable, and runs, with a placid flowing current, through one of the richest countries, and the most highly cultivated in Europe, into the Teiss; by which means any commodities may be conveyed into the Danube, and so to any part of the empire. Our road lay, for a considerable time, along its banks, which we pursued till we arrived at the populous village of Szosvaros. Here, in front of a long low inn, kept very neat, we breakfasted with the horses, as we had dined the day before, in our waggon parlour. When we had finished, we entered the inn to get pipes and coffee. In one room were two Hungarians engaged at a game something like billiards, with a mace and ball, and in another were two Bohemians playing a duet on two clarionets The Hungarians were of a character totally different from either Turks, Wallachians, or Saxons. They were tall, slight, and bony, with prominent foreheads, little eyes, projecting cheek bones, and flattish noses, giving the idea of Tartars which, in fact, the Hungarians are, and speak ing in a tongue quite unintelligible by a German, and not having the smallest affinity with his language. They played and drank sour wine with intense eagerness and perseverance for two hours together, talking with the greatest volubility the whole time; and we left them engaged as eagerly as if they had only just commenced. The Bohemians, on the contrary, resembled our Gipseys; their complexions were very dark, with black hair and eyes, and drooping noses; rather silent and gentle in their manners. They played duets in good time and tune; and, in fact, are the musicians of Hungary.

CHAPTER XVI.

Deva, classical innkeeper—Acropolis of Deva—Braniska, beautiful town on the Marosch—Difficult road, and inscriptions—Auriferous rivers in Wallachia and Transylvania—Change in Greek crosses, approximating to Latin—Landlady of Dobra—Roads through Bannat to Temesvar and Hungary—Unhealthiness of Temesvar—First reception in Hungary—Bourzook—Zaam, prohibition of salt—Rich and beautiful plains of the Marosch—Ancient navigation of the river—Saboraz—Odevasa and Metova, Saxon colony—Industry and prosperity—How ruined—Radna—Celebrated Franciscan convent—Votivæ Tabellæ—Exceeding beauty of the towns of Radna and Lippa—Besieged by the Turks, and how relieved.

We left Szosvaros at two o'clock, and proceeded out of the town under a new slight arch lately erected, to mark where a former one stood; over it was this inscription:—

ERECTA AN: 1200. REPARATA AN: 1817.

We still pursued our way along the banks of the river, and at nine o'clock we entered the town of Deva. Here we were lodged in a large billiard-room, where we were obliged to sup and to sleep among a promiscuous company. The landlord spoke good Latin very fluently. He recommended to me his tobacco, which he scientifically called *herba Nicotiana*; and his rum-punch, as *mixtum non merum*.

He produced a large jar, in which rum was mixed with lemon-juice and sugar, which he kept for extraordinary occasions, and treated us to what he denominated *mixtum Anglicanum*. I found it very strong, and remarked it was *merum non mixtum*, and quoted Martial's epigram:

> Perfidus imposuit nuper mihi Caupo Devanus,
> Rogavi mixtum, vendidit ille me*rum*.

He was well acquainted with Martial, caught the play upon the syllable *rum*, and laughed very heartily. I mention these things to you, because I had not yet overcome my surprise at the universality of the Latin language in these countries, and the people of the inns comprehending and relishing the classics.

After getting, with much difficulty, a shallow plate with a drop of cold water in it, to wash in the morning—a practice which the Germans of the inn seemed quite surprised at, and had no better apparatus for—we took coffee, and departed at six o'clock. The morning was misty, and the first object that struck me, on lifting up my eyes, was a castle that seemed actually suspended in the air, at an immense height, just over our heads. It was built on the summit point of a very high and steep conical hill, which overlooks Deva, the sides of which were clothed with wood up to the point where the castle emerged. It was now covered with a very dark and dense fog, except the point, and nothing was seen but the castle in the clear blue sky. It was one of those, very common in this country, built by the Templars, and similar to that at the entrance of the Rothentûrn, except that it was kept in better repair. The tower was dilapidated, but the walls of the enclosure perfect; and within them was lodged a company of soldiers: over the entrance were some feudal armorial bearings, but no inscription visible in any part of the edifice. The whole hill is still kept as a strong fortress; the base is surrounded by bastions, and entrenchments of earth, which are entered from the town by strong arch-wayed gates. It is, in fact, a magnificent Acropolis of Deva, and had, as they told us with pleasure, often withstood the Turks.

From Deva we advanced into a fine rich plain, which we crossed, to a place where our way seemed stopped by the mountains, which now approached gradually till they met, and formed a continued barrier. We followed, however, the course of the Marosch, which we found had opened for itself a way through the chain, and we passed into the chasm along with it. Immediately at the opening, on the opposite banks of the river, was a castellated chateau, the first we had seen in Transylvania, where a happy mediocrity of comfortable houses was only to be seen. Below it, on the banks of the river, lay, smiling in the morning sun, the beautiful town of Braniska. There was an air of great comfort and rural happiness in the fresh, white, neat houses of this pretty little town, as they lay scattered through a fine meadow shaded with trees, reflected on the broad river, which glided placidly by them. A little farther on, the rocks on our side approached into the bed of the river, and a high, bare precipice presented its rugged and perpendicular face before us. Round this promontory the road had been carried, on a platform of rock, over the water; and, to commemorate the difficult undertaking, a slab of white stone, fixed in the face of the rock, contained the following inscription:—

> CoMItI LADIsLAO bethLen VIro regI patrIæqVe serVItIIs Intento VIæ operIsqVe IsthIVs aVthorI.

The large letters in the inscription give the Roman numerals MDLLLVVVVVVVVIIIIIIIIIII IIII, and so stand for the date 1705.

Having passed this bold projection, which resembled some of the mountain roads in Scotland and Wales, the rock changed its quality to a porous sandstone. A small river had made its way under the base, and, eating into the soft, soluble stone, had completely undermined the foundation on which the hill rested. About six years ago it fell, with a tremendous crash, burying under it houses and passengers: it enveloped the whole road, which still lay encumbered on both sides with heaps of ruins of the fragments of the mountain, like the Scalp in Ireland. About ten o'clock we came to the town of Elea, which lay on the opposite side of the river, nearly fronting this scalp. It had the same clean, neat, comfortable appearance as Branisca, but the river here was much wider. It had dilated itself into almost a lake, and flowed majestically along, with a deep, broad, and gentle current, highly favourable for navigation; but we saw no boats. We got out of our waggon, to enjoy a walk in this lovely scene of comfort and independence, where the earth is as rich below the soil as it is on the surface. The current of the river is auriferous, and runs through the country from whence the gold is brought, which supplies not only the Austrian but the Turkish empire. When a Saxon peasant finds it on his property, he is allowed ninety per cent. by the Austrian Government for it; not only as an encouragement, but as one of the privileges conferred upon him. The metal is known also to abound in the Wallachian mountains, and the stream of the Olt is auriferous, and capable of yielding an abundant supply; but no encouragement is afforded to the peasantry; and all that is collected is found by the wretched Gipseys. Hence the supply is so scanty that the Turkish Government is obliged to coin their mahmoodies from the gold raised by the Saxon peasants, which their own country could supply in equal quantities, if they gave the smallest encouragement.

The crosses of the Wallachians still continued along the road. A few bad Latin inscriptions, now, for the first time, on the upper part of the cross, and the XC (*χϱιστος*) was changed for IHS *(in hoc signo)*; the letters on the shank, however, are still in Sclavonian. About one o'clock we arrived at the village of Dobra, were we stopped to dine. Our landlady was well known on the road, for the grossness of her person, the good humour of her face, and the neatness of her house. She provided a good dinner of pork sausages, boiled fowl, and sour crowt; and at three we set out again. In one hour we arrived at cross roads, leading by two great routes to Vienna: and here we held a council. One proceeded straight forward, and was the high road through the Bannat to Temesvar: this is the one usually followed by the post and travellers. The other, striking off to the right, and leading to the river and the mountains on the other side, went directly to Arad, and avoided a considerable angle in the road by Temesvar. This latter we preferred, not only because it was shorter, but because it led along a line of country little frequented, and not described by any traveller; and, striking off through a scarcely formed passage into the plain to the banks of the river, we entered a large raft, and were ferried across. We were pushed over with poles, the water being about ten feet deep, and a hundred and fifty yards wide.

We had for some time left Transylvania, and entered the Bannat of Temesvar. The term Ban implies, in Sclavonian, a chief; and Bannat, the district subject to his jurisdiction. It was a name formerly common in this country; but it is now retained only in two districts, the Bannat of Craiova in Wallachia, and that of Temesvar in Transylvania. The Bannat of Temesvar is bounded by the rivers Marosch, Teiss, and Danube; the soil swampy, the air humid, and the climate unhealthy, subject, in a remarkable degree, to intermittent fevers. The people looked yellow and pallid, and the women were particularly remarked for their swelled and dropsical appearance. It was not unusual, I was told, at the town of Tem, for large companies to be seized with hot and cold fits of intermittents, all together; "some," as a writer of the country says, "chattering with their teeth, and some burning and calling for drink, at the same time."

Having passed the river, we were in Hungary. The first reception we met on our entering this jurisdiction was rather alarming. We had scarcely landed, when we were surrounded by a tumultuous body of wild-looking fellows, dressed in sheep-skin, armed with poles and other weapons, who seized the horses, and seemed eager to plunder the waggon. As we were entangled in the mountains of a rough country, little frequented, out of the usual track, and bearing a bad name, we concluded them a party of marauders, and laid our account accordingly. We were relieved, however, on finding they only demanded a small sum, as a customary tribute, exacted on all travellers for liberty to pass through their district; and, after some altercation with our drivers, they received it and departed. Our way now lay along the edge of the mountains beside the river, through a very bad road, and in the dark. After two hours' very disagreeable and rather dangerous driving a heavy waggon and ten horses along a rugged precipice, we arrived at seven o'clock at the small village of Bourzook, where we stopped for the night.

Our way next day was still along the banks of the Marosch, on a narrow road that skirts the river on the flank of a range of hills. About nine we arrived at Zaam, a village close on the water. Here we were stopped, to know if we had any salt. We had entered the confines of Hungary, beyond which the transportation of this article is strictly prohibited. The examination, however, was not very minute, as they took our words as a sufficient assurance. From hence the road was, in some places, so narrow, between the water and the face of the hills that run parallel to it, that two carriages could not possibly pass each other; and, if they met, one must be precipitated. In some places the hill had given way, and carried the road with it into the river, leaving the chasm filled up with the debris of the loose rocks. It was surprising with what dexterity our rude, simple, timid Wallachians drove their ponderous wain and straggling horses through ways and passes that would have terrified any waggoner or stage-coachman in England. We had now followed its course for three days, and close along its banks, either on one side or the other. It wound through a valley, or rather rich plain, seven or eight miles wide, and sometimes expanding to a greater breadth, lying between two nearly parallel ranges of hills. The bed of the river was almost a perfect level, or with a scarcely perceptible inclination; and the body of water, three or four hundred feet wide, and nine or ten deep, flowed on with a broad and placid current, uninterrupted by a single rock, shallow, or any other obstruction. Yet, with all these inducements to navigation, we had not yet seen on it a single boat; while the produce of the rich country was carried along its banks in heavy waggons, dragged through wretched and dangerous roads. This was the more surprising, as, from the earliest times, this river was celebrated for its navigation. It is particularly described by Strabo* as the river by which the Romans in Dacia conveyed their utensils and military stores. Its navigation now, we understood, was principally confined to the transportation of salt, on the part of the Government, from the mines in Transylvania; but even of this we did not meet a boat-load.

At one we came to the village of Saboraz, and stopped before the gate of an Hungarian nobleman. The house and demesne were exactly like those of an English gentleman, and adjoining to it a church with a red spire. The house and church were fresh painted and whitewashed, with a smooth lawn, and well-kept gravel walks, having the air of neatness and elegance which characterize the seats in England. While we and our horses were breakfasting together in our usual way, in front of this English prospect, the proprietor of the chateau issued from the gate. He was a large, portly man, with an erect, proud countenance, and wrapped in a rich pelisse of fur. We saluted him in passing by touching our hats, which he returned in a very haughty and disdainful manner; convincing us we were no longer among the Saxon peasantry, where a general mediocrity of circumstances makes every man look upon his neighbour with equal respect.

The road still continued along the river, and sometimes so deep and narrow as to oblige us to quit the carriage, from a reasonable apprehension, confirmed by our drivers, that it could not pass without an upset into the water below. About nine we were obliged to turn from the river, and came to the populous village of Odevasa. From hence we ascended the ridge of a hill, and, having gained the summit, were surprised to see, on the other side, a village still more populous, extending up the valley a considerable way. The appearance of every thing about it was different from that of the neighbourhood. We had for some time left the Saxon settlements, and with them their comfort and rural neatness, and for the last two days passed through villages of a different aspect; but here we saw all these appearances resumed. The hills were cultivated to their summits; the fields were divided by right lines with great regularity; though it was a festival, the people were at their usual work; and we found no cross erected at the entrance of the town. These circumstances, with the air of order and regularity of all we saw about us, convinced us we were again arrived at a Reformed village; and on inquiry we found it was so. It was called Metova, and was built by a colony of Lutheran coopers from Saxony. They were very expert at making barrels and tubs of a superior quality, and had settled here in the midst of a wood, for the convenience of the timber: and, having worked up the trees into hoops and staves in the neighbourhood of the town, they had converted the sides of the hills into rich cornfields. The villagers, encouraged by the immunities and privileges granted to them, in common with their countrymen in Transylvania, had, like them, multiplied exceedingly along the hills, till their town contained more than five hundred neat and comfortable houses; and the face of the country, from a wild wood, was converted into pastures, gardens, and corn-fields. But the cupidity of the Government interfered, and in a moment all its prosperity was blasted. A heavy impost was laid upon their tubs and barrels, and a prohibition, under a severe penalty, of selling any till it was previously stamped by an officer. From that inauspicious hour it began to decline; and in a few years, from the decay of trade and the desertion of tradesmen, the village was reduced from five hundred to two hundred houses,—a number which it still contains, but which is every year lessening. We visited some of the workshops, and saw their famous barrels. They were large, formed of very stout staves, perfectly circular, and so accurately jointed that, unless where the staves differed in grain or shade of colour, their union was not visible, but they seemed formed from a solid block. There was an air of great dejection in these ingenious artizans; they all complained of the check their industry had sustained, and talked of leaving the country.

---

* Lib. x.

We left Metova by one of the best roads we had met in this region, which was another proof of the thriving industry of this people, and the impolicy of disturbing them. The road was formed, like those of the manufacturing towns in England, of the slag or scoria of pit-coal, some mines of which are in this neighbourhood, which these active people were working and using for fuel, while they reserved the timber for their manufacture. The coal, however, will now be neglected, the timber used only as firewood, till the village disappear with its pastures and corn-fields, and the interminable forest, of fifty miles' extent in this district, again resume its place, and obliterate all marks of human industry.

Having passed over some hills, the road again led to the river side, and we re-entered the great valley through which the Marosch rolls. On a high rock which overlooks the valley not far from the river, and which commanded the entrance at this place, stood the remains of a very extensive castle, apparently inaccessible. It had been contemporary with those we already saw in similar situations, and built by the Knights Templars. The size and situation of this rendered it particularly striking and romantic. Below the base of the rock on which the castle stood was a number of water-mills, floating on the river; they consisted of a raft, moored by a strong chain in the current, and a wooden house erected on it, having all the apparatus of a mill. The wheel is not more than five or six feet in diameter; but twelve or fourteen broad, so as to oppose a large surface to the stream, which easily turns it. The fall of this stream is so gentle that probably mills of ordinary construction would be useless here. Beyond this was the town of Radna, where we arrived at twelve o'clock, and stopped to dine.

While dinner was preparing, we went to see a celebrated convent of Franciscans, situated on an eminence near the town. The church of this convent is very famous, all over Hungary, for a picture of the Virgin, which, from the earliest ages, worked stupendous miracles, and is visited by pilgrims from all parts. It is attached to the convent; and, with its spires, forms a noble object on the hill that overlooks the town, and is dedicated to St. Mary of Radna. We ascended to it by long flights of stone steps; and, when we entered, a brother of the order, exceedingly ignorant and talkative, attended us through the edifice. All the walls of the galleries and corridors of the convent, through which we passed, were covered with pictures, from one end to the other, and from the floor to the ceiling. These pictures were generally about a foot square, and were presented to the convent by persons who had been cured of any disease, or preserved from any calamity, by the intervention of the Lady of Radna. They represented the incident, and were marked *ex voto;* and, in fact, were the *votivæ tabellæ* of the Romans. One depicted a carriage upsetting, and the people crushed under the wheels; another, a boat sinking in a river, and the passengers in the act of being drowned; in a third, horses were throwing their riders, who were dragged along by the bridle or stirrups; a fourth was a sick bed-chamber, and the family weeping and praying round it. In all these the Lady appeared in the sky, in a corner of the picture; and, stretching out her hand, saved the victims of accident or disease. But by far the greater number of these pictures represented people vomiting blood, from whence we concluded it was a common disorder in this place; and we were told, on inquiry, that it was so, though from what cause could not be known. The chapel is spacious and elegant, with a fine organ. The roof was painted with the Assumption of the Virgin, who was trampling the crescent under her feet in her ascent. Compartments in the wall represented different actions in the life of St. Francis, by a German artist of Pest; and the rest, like those of the gallery, were covered with *votivæ tabellæ.* But that which attracted most attention was the picture of the Virgin herself, which had worked all the miracles, and was hanging over the High Altar. It was a paltry painting, about two feet square, representing a female encircled with a large gilt crown, holding out an infant decorated with another. It was blackened, apparently with smoke; and when we inquired the cause, our conductor told us that the infidel Turks had cast it into the fire, where, to their confusion, it remained unconsumed, and walked out uninjured, except by the smoke, which it retained as an irrefragable proof of the miracle ever after. This is a source of great revenue to the convent. On all occasions of sickness it is sent for, or visited, by the patient, who fees it like a physician; and, where the imagination is so powerfully influenced, in all probability it effects many cures.

But by far the greatest curiosity, in the way of miracles, in the church, was a small stone inserted in the wall, having a semicircular hollow mark impressed on it. The figure of a Turk on horseback was painted on the wall beside it; the hoof of the horse was resting on the stone, over the mark; and the figure of the Virgin was appearing in the sky behind him, fastening the hoof to the rock, which left after it the impression of the shoe. The miracle was recorded in the following inscription below the stone :—

> "Turcæ equus en! mediæ pede format cornua Lunæ,
> Quem lapidi affiuum Luna Maria tenet."

We now inquired for the library, but were informed "that the books were not in order;" and our talkative monk said very candidly, shrugging his shoulders at the same time, with an arch expression, that "they had not much occasion for books, and seldom troubled themselves with any but one." This we supposed to be the Bible, but it was no such thing. It was a legend of all the miracles wrought by the picture, and sold at the convent for the benefit of the pious. We immediately purchased one of those books, written in German, with wood cuts. The Latin preface states it to contain—*Sacræ Iconis originem, locique ipsius prima initia. Multa insuper et magna Dei beneficia. ope virgineæ matris in Radnensi Parthenio expositæ.* Among the plates is one representing a Turk trying to burn the image. There are not, at present, more than five monks in this immense convent. All the other numerous apartments are filled up by visitors, who come to be healed of their wounds and distempers.

Before we left the convent, our attention was directed to the view it commands from the upper windows, which is really beautiful. Below was a rich plain, through which the fine river wound its way. On the river side was the town of Radna, and just opposite that of Lippa, or Lippova, with the broad river majestically flowing between, dotted with large boats full of people passing and repassing. The houses in these towns were, as usual, quite fresh with paint and whitewash; and not crowded into streets, but generally insulated and surrounded with gardens, so as to cover an immense extent of the plain with those rural cities; as large, both together, apparently, as London—without its dirt, and smoke, and crowded streets: round the whole was a rich frame of romantic wooded hills, now marked with deep masses of shade by the sloping sun, finely contrasted with the light and life reflected from the towns below. We all agreed we never saw a more lovely picture.

This place had been the scene of frequent contests between the Turks and Hungarians, and many miracles are recorded to have happened in favour of the latter. In 1594, Lippa was besieged by the Turks, and a sudden light appearing in the sky, they abandoned the siege with precipitation. It afterwards was known that the light was caused by the burning suburbs of Temesvar; the good people of the convent, however, affirm that, though the cause might be known, the effects were altogether supernatural. We now returned to our inn, and dined. Our dinner consisted of salted duck served up on sour krout, with a remove of fish from the river Marosch, of an extraordinary kind. It was a species of strelitz, similar to that found in the Russian rivers, the flesh of which was cartilaginous and transparent.

CHAPTER XVII.

Enter Great Steppe of Hungary—Arad—Great mart of Hungary—Jews with lanterns—Fortress, state prison—Villages of Hungarian serfs—Degraded state—Mode of labour--Domitia—Caravan of waggons—Reformation of the village of Orsé—Dark stagnant pools the origin of Morbus Hungaricus—Fabian—St. Martin's—Beautiful Catholic church—River Kreish, or Köros—Merino sheep—Savage dogs—Arrive at the Teiss, or Tibiscus, magnificent river—Sibourkatch—Cross the river—People brought from hence by the Turks to Rodosto—Czegled—Berzel—Improved mode of impeding the Reformation—Mieresch—St. John of Nepomuca—Activity of our quiet Wallachian drivers—Vechesch, two churches.

In the evening we arrived at the edge of the great Steppe of Hungary, which extends from hence, in one vast level plain, without any variation, as far as the walls of Pest. When we entered on this plain, we soon wandered from the right path, and got entangled in sand-flats and swamps: it became pitch dark; and, as it seemed impossible to extricate ourselves, and regain the road, where we had lost all clue to guide us, we had no other prospect but of remaining till morning in our waggon in this dismal place; and prepared ourselves to keep watch and watch all night, in turn, while the rest slept; as the people of this district are a race of Tartars, and retain all the propensities of their tribe, of which robbing is the principal—particularly the robbery of horses. When Elias, our conductor, last came this road, he slept as usual, not very far from this place, in his waggon, with his horses about him; when he woke in the morning his horses were gone, and, notwithstanding every search, he could never recover them. Expecting every moment to meet with some of these marauders in the dark, we still floundered on, and at length, contrary to all hope, we arrived, at midnight, at the town of old Arad. This town originally stood on the site of Metova, where the colony of Saxon coopers has settled; it was destroyed by the Sclavonians, when it was removed to this place; and the Saxons occupied, some time after, the situation on which it had stood, and rebuilt the ruined city. It is a large and opulent place, and is built on both banks of the river Marosch; one portion of it being in the jurisdiction of Temesvar, and the other in that of Hungary. The most opulent inhabitants are the Jews, who are also very numerous. They are greatly favoured—being allowed exclusive monopolies of tobacco, corn, and other commodities, by which they have amassed immense wealth. The town is the great entrepôt of commodities, which are here embarked on the Marosch, and sent down the river to different parts of Hungary and Germany. This day was the great weekly market, and we found the streets choked up with cars and carts filled with the produce of the country, which is transported from hence by different conveyances to Trieste, Vienna, and other places. We were assured there were no less than seven thousand carts in the town, which had arrived, filled with different articles. As this was the great emporium of inland trade in Hungary, we inquired the prices of different commodities, and found them as follow:—wheat, 9*s.* per quarter; wine, 2½*d.* per bottle; honey, 2¼*d.* per pound; beef, 1⅓*d.* do.; mutton, 1¾*d.* do.; pork, 1⅓*d.* do.; delicious Hungarian wine, of a light purple colour, at the tavern, 10*d.* per bottle.

We set out in the morning, long before day: the streets were filled with people carrying lanterns. It was Saturday, and they were Jews going to their synagogue; they form here a large part of the population. We passed under a fortress, which stands on a peninsula formed by the bend of the river, and has very strong works. It was the scene of some desperate conflicts between the Hungarians and Turks, particularly in 1685, when the Turks were defeated, with the loss of seven thousand men killed, and all who were left alive taken prisoners. The fortress is now the Bastile of Austria, where state prisoners are confined in secret; they are shut up, we are told, within its walls, unknown to their friends, and hopeless of ever returning to them. Among the rest, the unfortunate Ypselantes was conducted here from Mullenbach, but afterwards passed on to the fortress of Mongatz. We found the country to continue the same flat Steppe over which we had travelled the evening before. We left the river entirely, and proceeded N. W. through the very heart of it. The villages became very numerous, and had all the appearance of being newly planted. The houses were built of brick dried in the sun, and plastered outside with a composition of cow-dung; the roofs were covered with straw reeds, or the stalk of Indian corn. They extended in two long parallel lines, sometimes near a mile in length, with a wide passage between. This passage was neither a road nor a street, but merely a cart-way over the sod. They have neither gardens nor enclosures, nor any thing that would mark a distinct property, or an interest in the soil. The corn, though abundant, was not stacked in enclosures behind each house, but ranged, like the houses, in long lines in the open plain; and though the villages sometimes consisted of three or four hundred houses, they were all built with the same dull uniformity:—a long building like a cow-house; a pit to catch the rain-water before each door; and not a tree, or a shrub, or a flower, indicated that the inhabitants had a taste or inclination for any thing beyond the bare necessaries of animal life. The men and women were clothed in sheep-skins, and accompanied by fierce shaggy dogs as wild as themselves: in fact, they ssemed as dull and stupid as the cattle they attended; and, like them, did not appear to have a wish or a thought beyond their condition. Surprised at the contrast we now saw, between this dull and barbarous race and the active and intelligent peasants we had just left, we inquired into the cause; and a cause was assigned which fully accounted for the effect. These villages, we learned, were the property of noblemen, who retained all the rights of feudal barons. Their tenantry were serfs, or slaves of the soil, and, like the cattle, were the moveable property of the lord. When a proprietor wishes to colonize a particular part of a vast tract of land, which he holds in this dreary plain, he selects a certain number of men and beasts from some other part of his estate, and sends them to the spot. Here he builds sheds to shelter them, and digs pits to supply them with water, and sets them to cultivate the soil for his use; the men having no more interest or property in it than the cattle. The following arrangement, they told us, was made for their support:—The week is divided into two portions; three days' labour is for the lord, and the remainder for themselves and families; but out of their days are excepted Sundays and Saints' days; and as there are a prodigious number in their calendar, on which they scrupulously abstain from work, it sometimes happens that they have not more than one day in the week for their own benefit; and even out of the produce of this a tythe or tenth part is deducted for the maintenance of a priest, who attends the calls of every village to which he is attached, sometimes two or three at a time. The inhabitants are exclusively Catholics, but there is neither a school nor a visible church in any of the villages. Indeed, though they have a local habitation, they are little different from the erratic tribes that formerly wandered over these plains, except that they are not so free. Their villages are but temporary abodes; when the soil is worked out, it is abandoned till it again recovers itself, and the necessary parts of the cabanes are removed to another place, with as much facility as the materials of the tents of the ancient Scythians. Hence it was, that all those villages through which we passed had the appearance of recency, as if they were just planted, and the houses looked as new as if they had just been built.

About twelve we arrived at the village of Domitia, where we breakfasted. The auberge was kept by a Jew; we entered it, but the odour was so offensive that we soon fled from it and breakfasted in our waggon. Before we left it, ten immense waggons, drawn each by ten horses, entered the open space before the house, to get provender for their cattle; they were all laden with wool, and were proceeding to Arad. As they moved in a long line over the extensive plain, they reminded me of Oriental caravans. From hence we made a long journey to Orsé, where we slept. It is of some size, and is distinguished by trees and a church from all other villages we had seen since we left Arad. A remarkable change took place here about four years ago. They were visited by a Lutheran clergyman, who converted them by his preaching. The whole population is now Protestant, with the exception of a very few who adhere to their old creed, and one Jew, who is the barber of the town. As a necessary appendage to a Reformed place, a school for boys, and another for girls, was immediately opened; and the Bible, in the Hungarian language, introduced into them.

A dense fog came on in the morning, which covered the ground with such an impenetrable veil of darkness that our conductor was afraid to set out before it dissipated, lest he should again lose his way on the dreary Steppe, and not recover it; we therefore postponed our journey till eight o'clock. The first object that struck us was a large stone cross, with a crucified image, in a far better style than any we had yet seen. This emblem of Catholicism was not as yet taken down in this Reformed village; though the removal of such objects is generally the first indication here, as well as elsewhere, of the progress of the Reformation. The Steppe in this part became extremely dreary and barren, and was covered in several places with dark pools of stagnant water. At one o'clock we arrived at a deep and dismal pool of this kind, filled with black mud and ink-coloured water; resembling in look and odour, with the sad prospect around it, what one would conceive of the pool of Cocytus. In this region originates the disorder called the Morbus Hungaricus,—a kind of intermittent which is exceedingly fatal. It was brought by the Imperial army encamped in Hungary, in the year 1566, first to Vienna, which it nearly depopulated, and from thence it spread over Europe. The very aspect of the country, in this place, indicates it to be the seat of a very infectious miasma. It was necessary to pass this pool by a long bridge, and on the other side we arrived at the village of Fabian, where we stopped to breakfast. The people spoke no language but Hungarian,—a Tartar dialect, which I found had not the slightest affinity with German, Wallachian, Greek, or any other, known to any of our party; the people of the inn, therefore, were utterly incomprehensible. In the chamber where we breakfasted we found several Latin books, which were taught in the village school, and among others, Cornelius Nepos. There were also some with Latin in one page and an Hungarian translation on the other; but we found no book with Hungarian and German, or French, a presumption that Latin is the only and the universal language used here next to that of the country. We set out at three; and at eight came to the village of St. Martin, where we stopped with night.

We were awoke very early in the morning, by a very sweet and harmonious chime, pealing from the steeple of the fine church of this village. I got up, and went in the dark to see it; directed by people carrying lanterns to guide them through the streets of the village. They were all going to church, and I entered it with them. It was crowded with people at this early hour, and lighted up for morning service. It was a very fine edifice, large enough for a cathedral, ornamented with sculpture and paintings, and supported on Corinthian columns in a fine style of architecture, far exceeding in size and beauty such a church as might be expected in one of the country towns of England. The village was exclusively Catholic, and the church had been recently built. We left this town at seven, and arrived at the banks of the Kreish. The river here forms a peninsula, and the town of St. Martin is built on the isthmus. We pursued our way along the river side; and the town, with its fine church, formed a beautiful object at every winding of the stream.

The Kreish, called in German maps the Köros, has two different branches,—one called Swartze Köros, or the Black River—the other Weisse Köros, or the White; they both unite, and fall into the Tiesse, a considerable way above the Marosch. It winds here, with many inflections, through sandy plains clothed in short herbage like Salisbury Plain, and, like it, covered with sheep. We were told they were of the Merino breed, lately brought into this country, apparently so well adapted for their pasture. They had straight horns, twisted in a spiral form, and were guarded by a rude race of shepherds, dressed in their skins, with dogs equally fierce and shaggy. I had been warned against trusting myself with these dogs; but, forgetting the caution, I was wandering over the plains, collecting plants, while the waggon was slowly dragging along the sandy road, when I heard a cry like that of a pack of hounds: I soon saw that the dogs of several flocks had united, when they saw me at a distance by myself, and, with horrible yells, were making towards me. Had I been a little further from help, I should certainly have suffered the fate of Actæon; but the shepherds and the drivers of the waggon, alarmed by the opening yells of this fierce pack, immediately ran towards me, and the dogs were stopped before they reached me. On this immense plain were scattered, we were told, 400,000 of these sheep, which we saw in every direction.

We had now been so long wandering over

this flat uniform plain, that we became very weary of it. Having deviated from the common road, we had been frequently entangled in morasses and wildernesses, and we longed for a termination. This we could not expect till we arrived at the river Teiss, which lay directly across our line of road; and we had been looking out for it with some eagerness. About ten o'clock, one of my companions, having ascended an eminence of sand, saw this fine river expanded like a sea in the plain before him, and shouted out *Thalassa, Thalassa!* We immediately left the waggon and ran to him, and we danced on the hillock like the Grecians in sight of the Euxine. The Teiss was anciently called Tibiscus, and is here a magnificent river. It is one of the tributary streams which run to swell the current of the Danube. It seemed, from hence, nearly equal in size, and far superior in beauty and transparency, to the river which it supplies. We hastened towards it, and entered the large town of Sibourkatch, situated on the banks, through which we were to pass to the ferry.

The town of Sibourkatch, on the banks of the Teiss, is surrounded by an extensive enclosure, partly mud wall, and partly entangled hedge, like some of the pettas in the East Indies. The soil of the town is sandy, containing large areas, in which the Merino sheep of the surrounding plains are inclosed in winter, and are thus protected, by the wall and hedges, from the flocks of wolves that in severe weather travel about the banks of the river. The sand of the town was the first we had seen in the soil of the country; and was the commencement of the great sandy Steppe, which extends from hence to the walls of Pest. We passed through the town, and arrived at the banks of the river, where we found a large raft to carry us across. Besides our waggon and ten horses, which were driven into the huge boat, without our alighting or disturbing ourselves, there were three other waggons with their horses, which all took their stations without any derangement; and we pushed off into the stream, as if the ground on which we stood was detached, and moved across the river like a floating island. A strong cable was stretched over from side to side, and the raft-men, holding by the cable, and shifting their hands, thus stemmed the current, which is very strong, and turns a number of mills moored at some distance from the banks. The river is here, they told us, nearly four hundred yards broad, with a full current; and seems to be of a pure nature, very superior to the muddy Danube. When arrived at the other side, we drove out with the same ease as we entered, and proceeded nearly parallel to the banks, through a sandy but fertile soil. The Steppe, in this place, seemed full of inhabitants; and round the distant horizon was a vast circle of houses, and stacks of hay and corn, interspersed with trees. After travelling a few miles along the banks of the river, we turned into the country; and at twelve arrived at a single house, where the horses were fed, and we breakfasted. The house and yard were originally surrounded by a wall, which seemed to be of great strength and durability; some of it had fallen down, and the large oblong blocks, of which it was composed, resembled those of Cyclopean workmanship. On closer examination, however, we found that these blocks were not stone, but merely hardened mud, which the first heavy shower of rain dissolved and prostrated. Beside this solitary house was a high stone cross, with a crucified figure, in *alto relievo*, of good sculpture. The crosses had been continued all along the roads, through Wallachia, Transylvania, and Hungary; from the shores of the Danube to those of the Teiss: but the rude wooden structures of the Wallachians had now changed into crosses of stone, and of much superior workmanship. All this country had been once depopulated by the Turks, while in possession of Buda. They had destroyed the towns, and carried off the inhabitants as slaves; and located them as vassals in towns within their own frontiers. It was from this district that Rodosto, on the Sea of Marmora, was peopled; where those who have not apostatized still retain their language and customs. In the evening we arrived at Czegled, on the Little Köros river.

The next day we came to the large village of Berzel. It was obvious, from the first appearance of this place, that it enjoyed some privileges. Every house had a garden, with trees and decorations, which displayed the taste or fancy of a private proprietor, who was acting for himself or his family, and had an interest in his dwelling. Among other peculiarities that distinguished this thriving village from those of the vassals, which we were accustomed to, and had just passed, was a number of boys and girls, with their books, going to school; and we should now have certainly concluded that it was a Reformed village, did not several crosses, erected in different places, assure us of the contrary. We found, on inquiry, it was one of the villages planted to counteract the progress of the Reformation by the Religious Fund at Vienna. This Society, alarmed at the number of proselytes daily increasing in Germany, was established for the purpose of preventing the spread of heresy; whenever, therefore, any part of a village, like that of Orsé, had become Protestant, it was their care to have those who were not converted immediately withdrawn from it, and planted in a village by themselves. To induce them to consent to this measure, they were allowed certain exemptions from taxes, and other immunities; and schools were established, to instruct them more effectually in their own faith. The village of Berzel was colonized in this way about thirty years ago: it consists of three or four hundred houses, and is one of the neatest and most thriving we had seen since we left the Saxon Heptarchy. To hold out temporal inducements is not the purest way of establishing religion, or the best test of its truth; but to ameliorate the condition, and improve the domestic comforts, of poor vassals, from any motive, must gratify every friend of humanity; and we must acknowledge that removing them from contagion, to another place, where their situation is so greatly amended, and suffering the diseased to remain behind, is no small improvement on the former practice of letting them remain where they were, and cutting off the infected, on the principle of *ense rescidendum malum ne pars sincera trahatur*.

About nine we arrived at Mieresch, inhabited principally by serfs, and forming a strong contrast to the village we had left; yet far superior to those of the same description on the other side of the Teiss. Here, for the first time, we saw those large horizontal wheels which work mills and other machines: at each side of the streets, as we passed along, were large circular sheds, open at the sides, supported on posts, and covered by a conical roof. Under each of these was revolving an immense horizontal wheel, of one hundred feet in diameter. The moving power was a single horse; and the lever was so long, and the wheel so well balanced, that the whole machine was turned with perfect ease, and the process went on without noise of friction. The wheel was not more than three feet from the ground, and the horse attached to its periphery. These low wheels, with long radii, and broad wheels with long axles, are of immense use in this flat country, where we never met with an overshot water-mill, or a wind-mill. Another circumstance, also, began now to mark the villages. In the open market-place stood a statue on a pedestal, clad in a shaggy robe, and in the attitude of St. John in the wilderness. This, however, was not St. John the Baptist, as I had supposed; but St. John Nepomucene,—a saint held, in the Austrian dominions, in much higher estimation. He was a native of Nepomuca, on the river Mulda, in Bohemia; and for refusing to reveal the secrets of confession to Wincelas, King of the Romans, in 1378, he was cast into the river, where he perished; hence he was made the Patron of Rivers, and his statue is set up, not only on every bridge, but in every town where there is neither bridge nor river. From this village we entered a country where the sand was so soft and deep, that, after several times sinking up to the axle, and with great difficulty extricating the wheels, the waggon at length became fairly bedded in the middle of the road, in the depth of a quicksand, from which no effort of our horses could raise it. It was here that our conductor, Elias, showed a new feature in his character, which we never suspected him for. He had hitherto been the most soft and quiet fellow, apparently too indolent and timid to make any effort in any difficulty. He now threw off his coat, and with it all his other habits: he jumped about in a state of the highest excitement; he first belaboured his men with their own whips, and then belaboured the horses, with such effect that in a few minutes we began to stir, and the immense and ponderous machine was once more in motion, at the moment we apprehended it had come to the end of its journey. In this sandy region was a magnificent chateau, with all its feudal appendages of turrets and battlements. We were the more struck with this, as it was the first we had seen in the whole country, and was rendered remarkable by its being the inducement to commit parricide. The proprietor of the chateau was a Count

Yanic Valishly; his son, a young man of dissolute habits, was impatient to possess himself of the property, and induced his father to accompany him to an island on the Danube, and there murdered him. He was tried and found guilty of the crime, and executed in the year 1818. From hence we reached the village of Vechesch, where two large churches formed striking objects at a distance. We passed between them, and learned that one side of the town, with one of the churches, was Catholic, and the other Lutheran; among the inhabitants there was no other controversy than in endeavouring to excel in the elegance of their churches. At midnight we arrived at Pest.

CHAPTER XVIII.

Pest—Account of—Athens of the Wallachians—Greeks—Expedition of the 1500 from Odessa—Buda—Called Offen, from its elevated situation; Buda from a brother of Attila—Library founded by Matthias Corvinus—Destroyed by the Turks—Hot springs and baths—Music—Reformed population—Austrians and Hungarians contrasted—Account of the capture of Buda by the Turks—Reflections on Turks and Greeks—Bobaleena, Emperor's menagerie—Arabian horses from Aleppo—Stone pillory at Weisemberg—Pictures at the inn—Leitha the boundary of Hungary and Austria—Brock, frontier town—Police—Visible inclination of spire of St. Stepheno at a distance—City of Vienna forms three concentrical circles—Greeks of Vienna—Munich, Spix, and Von Martius—Brazilian Museum—Frankfort, harmony of the inhabitants—Moselle and Rhine—Beauty of the Rhine—Vineyard of Rhenish wine—Coblentz, Waterloo, Calais.

THE town of Pest is of comparatively recent date. Not many years ago it consisted only of a few houses on the east bank of the Danube, surrounded by a wall; it is now a large city, containing forty thousand inhabitants. The quarry from which the stones were brought is a limestone abounding with chamites, turbinites, and pectinites, so that the city is built of these testaceous petrifactions. The houses are elegant, with ornamental façades, embellished with cornices and mouldings; and the streets are wide and regular. But the edifice most conspicuous in the town is its immense barrack, built by the Emperor Joseph, capable of containing eighteen thousand men. At the angles are bastions, and the whole resembles a large fortress, raised in the city for the purpose of overawing the inhabitants. It contains, besides, eight Catholic, two Reformed, one Wallachian, and one Greek church. The Wallachian church is a fine building, adorned with good paintings, in a style far superior to the gaudy and distorted representations which cover the walls of the Greek churches in Turkey. It is dedicated, like most of them, to the Panayia. Attached to it are schools, well conducted, and filled with Wallachian children. Buda is the great resort, and the Athens of the provinces. It is generally here their books are published, and their literary improvement planned and promoted. The dictionary of the language is printed at their press here, of which I saw the first volume. It will be, when finished, a curious addition to literature; as it will show the mutations classical Latin has undergone through the different tribes of Barbarians who inhabited Dacia since its occupation by the Romans—still retaining its identity, and traceable to its origin.

The Greek population of the town amounts to about three hundred, who form a respectable part of the mercantile community. Before the Greek insurrection, there were in Constantinople more than two hundred and fifty Greek merchants, who had opulent establishments there, and a correspondence in all the commercial towns of Europe; and they paid into the Turkish Gombrook, or Custom-house, every year, ten millions of piastres, as duties arising from the different commodities. Involved, more or less, in the affairs of the insurgents, the greater number were either executed or obliged to fly; and when I left Constantinople, the mercantile houses did not amount to more than four or five, who carried on business under a feigned name. Those who escaped made their way to different places; and almost every considerable town on the continent has now a Greek community, who promote commerce by their activity and enterprise. Here I learned an anecdote of the extraordinary spirit and perseverance of some of their countrymen, who had passed through Buda not long before.

At the commencement of the insurrection, there was a number of Greek mercantile vessels in the Black Sea, whose crews were not aware of what was going to take place. Feeling that sympathy in the cause which was known to pervade the Greeks wherever they were scattered, they were eager to return home and join their countrymen; but it was impossible they could do so by the Bosphorus; so they gradually assembled at Odessa, disposed of their ships, and, having formed a body of one thousand five hundred men, they determined, like their ancestors, the Ten Thousand, to make their way by land to their own country. You will appreciate the extent and difficulty of this undertaking, when you consider that there was no way open to them except by proceeding through the heart of Europe, and so returning back again by the Mediterranean. Count Langeron, I think, was then commander of Odessa. From him they obtained passports for twenty at a time; and, having all set out in succession, they formed a union on the road, and proceeded in a body to Brody, in Gallicia. Here they requested permission to pass on through the Austrian territories to Trieste, to embark for their own country; but they were informed they could not advance further in that direction; and here they were obliged to remain. The town of Brody is inhabited principally by Jews, between whom and the Greeks there is an inveterate enmity. They were every day insulted by the Jews, their means were almost exhausted, and they came to the desperate determination of setting fire to the town if they were not suffered to proceed. Four hundred men were at length allowed to pass on to Vienna, and the remainder marched to Hamburgh, the only port where they would be permitted to embark. From hence the expense of transportation was greater than they could bear: they therefore left the town, and ascended the Rhine to Switzerland, where they were hospitably entertained, a subscription was raised for them, and they were sent on to Marseilles, where they embarked. The four hundred who had proceeded to Vienna were detained there so long that they were reduced to great distress; till at length, as my informant stated, the Pope's Nuncio interfered, and they were allowed to proceed to Ancona, and enabled to do so by the subscriptions of their countrymen at Vienna. Here they embarked, and the two divisions arrived in their own country nearly at the same time, after having been for a year and a half compelled to make a circuit of the greater part of Europe; and, with the same perseverance and unsubdued courage as their ancestors, after equal hardships and privations, at length succeeded in their enterprise. Every man preserved in his girdle as much money as enabled him to purchase arms at his embarkation; and, immediately on their return, they entered the Greek fleet, and greatly contributed to establish that reputation which it acquired in the early part of the contest.

The town of Buda stands on the high and abrupt banks of the Danube, opposite to Pest. The country assumes a totally different character on this side of the river; rising into high hills and rocky eminences, on one of which is built the city of Buda, or Offen. We entered it from Pest, by a bridge of sixty-three large boats across the river, here five hundred and thirty paces wide. It was the first bridge we had seen on the Danube, or any of its large tributary streams. We climbed up the rocky streets, to the palace of the Palatinate, where the Prince Palatine resides. Beside it was the edifice where the Diet of Hungary assembles. On the tympanum of the pediment was some well-executed sculpture in relief, representing the Emperor crowned, and his subjects presenting him on one side with horses, on the other with a dead stag. Between the palaces was a magnificent platform overhanging the river, and commanding a most extensive view of the country we had passed over,—a dead flat, on all sides, as far as ever the eye could reach.

Buda was originally called Sicambri, from a people of that name, whom Antoninus Pius and Severus established here as a garrison, to keep in check other barbarians. A district below the town is still shown as their city—having some ruins and an aqueduct, from whence a subterranean passage leads to the citadel above. The name of Buda is derived from Buda, a brother of Attila, in the fifth century. It is by the Germans called Offen, or Upper, alluding to its high situation, and so it is always designated in German maps. It had been the residence of the native Kings of Hungary, which, when the Turks obtained possession of it, was transferred to Presberg. In the year 1784, the Emperor Joseph restored its rights, and made it the seat of the Palatine; but removed at the same time all the regalia to Vienna, and among the rest a pair of stockings, said to belong to the great saint and monarch Stephen; and as this was in direct violation of law, it excited so great a commotion that it was necessary to bring them back, and they are now secured in a strong vault.

Among the establishments most striking are its library and its baths. The first was formed by the justly celebrated Hungarian King, Matthias Corvinus. He employed three hundred transcribers in Italy, to make transcripts of the best authors, for his library. He also purchased the best editions of all the classics, and works most celebrated in his time, both in Italy and Constantinople; and then deposited 50,000 volumes in a tower at Buda, where he kept thirty amanuenses, at fixed salary, continually augmenting them. When Buda was taken by the Turks, it was supposed to possess the finest library in Europe, and Cardinal Rosmani offered 200,000 ducats for the books laid up there. These crusaders, however, against the lights of Europe, refused the money and destroyed the books; and they still show remnants of volumes, which had been torn to pieces for the ornamented binding, and the gilding that illuminated the pages. The books have since been replaced, and the University of Buda is now very flourishing. It is endowed with Professors in Natural History and Botany, besides those of other sciences. It contains some fine instruments of natural philosophy, mechanical models, and a museum, which is esteemed as one of the best in Europe.

Its baths are also justly celebrated; and in this respect, and in this only, the Turks were not destroyers. Addicted, themselves, to the use of the hot baths, they prized the hot springs of Buda above all its possessions. The finest edifices of the kind, perhaps, in the world, I saw at Brusa, the former Asiatic capital of the Turks; and those of Buda they formed on their model. They excavated the rock from which the springs issue; then, raising an edifice of marble over them, they covered them with lead, and they yet remain as models of Turkish luxury.

When Buda was visited by Dr. Tounton, in 1796, it contained but 20,000 inhabitants;

making, with that of Pest, a population of 38,600 in all. We were informed that Buda alone now contains 30,000, and both towns together 70,000. Each has its separate jurisdiction. They have theatres, and the usual amusements of European cities; and among them, more particularly music, — a taste which the Hungarians did not derive from the Germans, as is supposed, but from their indefatigable monarch, Matthias Corvinus, who was anxious to introduce this among the liberal arts which he cultivated. It was brought to such perfection in his reign, that the Italians who visited Buda, declared that the music of his chapel exceeded any thing they had heard in their own country.

The reformed population of Buda and Pest exceeds the Catholic. The Reformation had made an early and rapid progress in Hungary; and in 1681, in order to give some check to it, the Protestants were restrained to two churches, in the country, each of which was to serve for more than one hundred towns and villages. Happily, those times are gone by, and a perfect toleration is every where allowed. The Reformed churches we saw, as we passed along, were more numerous than the Catholic; and of the nine millions of inhabitants supposed to be in Hungary, the majority are Protestants.

We here met a promiscuous mixture of Austrians and Hungarians together, and remarked the striking contrast visible in their persons. The Austrians were, in general, of low stature, sturdy limbs, broad chests; and so remarkably thick about the neck and shoulders that they seemed hump-backed, and indeed many of them really were so. They had large heads, broad faces, and coarse but good-natured countenances. The Hungarians, on the contrary, were tall and slender, with narrow shoulders, thin necks, and slight limbs, with an upright gait. Their heads were small, their features sallow, with dark eyes, and a certain wildness in their looks, as if they had not entirely divested themselves of the character of their Tartarian or Scythian ancestors. Their dispositions formed as strong a contrast as their persons; the Austrians were slow and phlegmatic, the Hungarians quick and irritable; and their feelings on the same subject seemed to be totally different. The Austrians seldom argued about the Greeks, and when they did, were decidedly favourable to the Turks. The Hungarians were eager in their questions, expressed the strongest sympathy for their Christian brethren; and all the inns were decorated with pictures, representing the cruelties of the Turks, and the sufferings of the Greeks. The recollection of what they themselves suffered from the Mahomedans is still very lively; and every place we passed, attested their wish not to forget it.

Buda was the great bulwark of the Turks, and their advanced post in their progress to subjugate Europe; they had early cast their eyes on it, and having at length taken it, they held possession of it for a century and a half, with the most determined and obstinate pertinacity. In the year 1389, Bajazet, called Ilderim, or the Thunderbolt, having removed his capital from Brusa to Adrianople, threatened to proceed immediately against Buda, and from thence to Rome, to feed his horses with a bushel of oats on the Christian altar of St. Peter. He did not live, however, to accomplish his threat; but in the year 1525, Solyman I. resolving to extend his conquests as far to the West as he had done to the East, and plant the standard of Mahomet on the ruins of every Christian city in Europe, advanced against Buda; and, having passed the Danube, destroyed the bridge behind him. The Hungarians proceeded against him; arrived at the place he had crossed; and finding the bridge in ruins, were struck with alarm, at the determination it evinced to conquer the country or perish. They were immediately led by their king, Lodosh, as Cantemir calls him, or Louis II., against the Turks; and after a sanguinary contest, which lasted all day, the Hungarians were defeated, their king slain, and their capital taken. It was retaken by the Hungarians; but in three years after, Solyman again possessed himself of it, after a vigorous defence. The garrison were allowed terms; but a German soldier, insulted by a janissary, struck him with his sword, as he was leaving the town; and the whole garrison were massacred, notwithstanding the capitulation. The Turks, now in full possession of Hungary and its capital, proceeded to execute the projects they had conceived, of capturing Vienna, as they had Constantinople, and so making it the capital of a Western Empire; by which they should extend Mahomedanism in Europe, as they had in Asia, to the utter extirpation of Christianity. They proceeded therefore from hence against Vienna, in 1529. After continued assaults, for forty days, they were at length compelled, by the rains, to abandon the seige; on which occasion historians record a singular impression made on the mind of the Sultan. Musing on the fate of his army he fell asleep, and dreamed that he must sacrifice 40,000 rams. He immediately ordered that they should be brought and offered up; but such a number could not be found in his army, or the exhausted country. He therefore retired to Buda; and, on his reckoning his troops, he found that exactly that number were missing, and were therefore the sacrifice alluded to. He then denounced a curse on any of his successors who should again lay siege to Vienna; and avenged himself on the Hungarians, by desolating their country, and sending the inhabitants to Turkey.

Though restrained by this malediction, the Turks never abandoned their project of subduing all Christendom, and kept firm possession of Buda for that purpose; and again, in 1683, Mahomet IV. made another attempt to revive the Anti-Christian projects of his predecessors. His Grand Vizir, Cara Mustapha, was sent against Vienna, and, during the siege, conceived the idea of getting possession of the treasures of the city, and establishing this Western Mahomedan Empire for himself. The Poles came to the relief of the besieged; and the Turks disencumbered themselves of their prisoners, by ordering all their Christian captives to be put to death. They were, nevertheless, totally defeated, fled to Raab, and from thence to Buda. This was their last effort. In three years after, the Imperialists, under Prince Eugene, attacked their strong hold in return: after a desperate resistance, in which the Turkish commander was left dead on the breach, the town was taken; and the Germans, exasperated by their loss, and the recollections of former cruelties on the part of the Turks, put to death the whole of the people they found in the city. The Turks, now finally dispossessed of this strong fortress, where for 157 years they had rooted themselves in the middle of Europe, were compelled to abandon the rest; they gradually retired from Hungary and Transylvania, re-crossed the Danube, and instead of being the assailants, have been obliged to defend themselves, and are now making every effort to retain their last position among us.

Whatever be the future fate of this extraordinary nation; whether, having thus advanced into the heart of Christendom, and vainly attempted to establish the religion of the Koran on the ruins of that of the Gospel in the West, as they had done in the East, it is the design of Providence that they should now return to the place from whence they came, after having used them as instruments for its own purpose, to prove the final permanency of the religion of Christ; or, whether they will be permitted to remain in Europe, and at length adopt, not only its arts and sciences, but its religious belief also; and so be no longer a peculiar people, but amalgamated with the rest, and received as members of the great European family:—whatever may be reserved for them, there is one subject of pure congratulation, which no change of events can now alter; and that is, the safety and independence of the Greeks.

You have been in the habit of despising this people, and believe them so sunk and degraded from their former name, as hardly to be recognized as the same nation; but certainly my experience of them for several years would induce me to adopt a different opinion; their strong moral features, like those of their language, though debased by some recent barbarisms, remain essentially the same,—the character of both being but little altered. As far as they have had opportunities, they have evinced the same industry, activity, genius, love of literature, enterprise, talent, and intrepidity; shaded, at the same time, with the levity, fickleness, personal jealousies, cruelty, and want of faith, which occasionally distinguished their ancestors; and assuredly they are not inferior to them in an ardent and unextinguishable love of liberty, and their country, for which they have perilled as much, and fought as bravely, in the days of the Turks, as their ancestors in the days of the Persians. To their domestic virtues I should be very unjust if I did not pay them the tribute they deserve. I have no where met more kind and cordial people to strangers; or who perform the relative duties in their own families with stronger affections, in which I am disposed to think they exceed their progenitors. If, in addition to this, we consider the obligations which we owe their nation, our sympathy will not be confined to mere respect for their unchanged character.

We readily acknowledge them as our masters in literature, and the arts and sciences, and the source from whence we derive whatever is estimable in those attainments; and so admit that they are endeared to us by all the recollections connected with such interesting subjects: but we do not seem to remember that they are our instructors in religion also; that their language was the medium through which the gospel was first conveyed, and their cities were among the first where it was preached and adopted. And when Providence, for its own wise purposes, permitted to Mahomedanism a temporary triumph in Europe, no inducement or intimidation could prevail on the modern Greeks to abandon the cause of Christianity; but, for four centuries, they cherished and kept alive the sacred flame, in the centre of the Turkish Empire. To hold forth the hand of help to such a people; to put an end to the carnage that was consuming them, and rescue the unsubdued and unyielding remnant from utter destruction; and, finally, to place them in such a place of security, as no future domination established in those countries can have any pretext to interfere with;—was surely an effort most worthy of England, and one of those bright events which dignify the page of her future history. Yes, my friend, the hand of time will draw a veil over all the minor events of the struggle; the follies and excesses of the people, and the indignant reprobation they excited, will all fade away; and the great outline of the picture will alone remain to posterity,—the sword of extermination ready to fall on the devoted Greeks, and the Genius of England interposing the shield of her protection.

From Buda we proceeded through a hilly country, and among the first rocks we had met since we left the branches of the Carpathian Mountains, to the town of Bia, where we slept, and were treated with a supper of beefsteaks and potatoes, the first our Wallachian friend had ever tasted. From hence, the next day, we passed through a very fertile and populous district, full of villages. They were generally occupied by people whose condition was far more comfortable. and their rank in the scale of peasantry much higher, than those we had seen on the other side of the Danube. We were informed that some of the estates in this district had been sold to pay the debts of their noble proprietors. The purchasers were mercantile men, who had made fortunes in trade at Vienna, and some of them Greeks, who could not hold serfs. The peasantry, therefore, were emancipated, because the new proprietor was not entitled to keep them in bondage; and we were informed that the improvement in the face of the country was to be attributed to this cause. From hence we passed through Bischi, Banhida, or Weinhid, had arrived at Bobaleena. This is an immense establishment of stables for the Emperor's cavalry. They form a large quadrangle in an extensive plain, and were formed by Joseph II., who purchased all the land about there for the purpose. Here are kept five hundred horses and six hundred colts, including ten or twelve Arabians; one of them was celebrated as the parent of 120 foals. We met with a

French gentleman travelling to Vienna, who had also just arrived with horses. He had returned from Syria, and had purchased at Aleppo thirteen Arabians, at the average price of eight hundred ducats, or about two hundred and fifty pounds each, and had brought them to this menagerie, on the speculation of disposing of them. They had left Turkey just before us; and the proprietor, his horses, and eight grooms, had been suffered to pass the quarantine after a few days' detention.

From hence we proceeded to Raab. This lies in a deep sandy soil, in a very level country, and as we approached, its towers seemed to rise out of the ground. About half the fortifications are still standing, and the ramparts form a delightful walk shaded with trees. The town within is very neat, and the shops well furnished, particularly those of ironmongers, which were full of agricultural implements. The river Raab runs under its walls, and joins a branch of the Danube at a short distance. On this was a number of large boats filled with corn and salt. The streets generally terminate in a square in the centre of the town, in which stands an immense convent of Capuchins; the roof of the building being surmounted by two very high and conspicuous spires.

Our next stage was Weisemberg: the town consists of a long street; and opposite the inn where we stopped was a man in a pillory. This engine of punishment is a high stone with handcuffs inserted into it, and a large ball hanging over it. The offender was placed with his back against it, his neck was caught in an iron ring in front, and his hands in manacles at the sides, while the ponderous ball remained suspended over his head, and ready to fall on him like the sword of Damocles. In the inn the rooms were hung round with pictures, in which the Turks were represented as perpetrating various cruelties on Christian children. We remarked this circumstance to our host, who told us it was the last we should probably see, as we were now near the Austrian frontiers, beyond which such pictures were not allowed to be exhibited.

We set out in a storm of wind and rain, two elements which always indicate, at this season of the year, the approach to the capital, and were obliged to creep cautiously along, at the rate of a mile an hour. We passed through Thrausburg; and leaving Presburg at a considerable distance on the right, at the other side of the Danube, we arrived at the banks of the Leitha, which is here the boundary stream between Hungary and Austria. We passed the river, and entered the town of Brock under a toll bar. This was a beam of wood lying horizontally on two posts; when a carriage passes, one end is depressed and the other rises, and the space is left open. I imagine the toll bars in England were originally of this construction, as turnpike gates are still called by the name. A circumstance now indicated to us that we had passed the frontier; we were stopped in the middle of the street by officers, who examined us strictly. They inquired if we had any sealed letters; and finding by my passport that I was an Englishman, intimated that they should be more particular on that account. Aware of this circumstance, I had just before reluctantly cut open all the seals of letters, which I had undertaken to deliver for different friends. The officer also inquired if we had brought any almanacs or playing cards with us: I supposed it was for the trifling duty, which would only amount to a few kreutzers; but I was afterwards informed that it was common in Hungary to insert anecdotes in their almanacs, and caricatures on their cards, which are not much relished at Vienna.

As we advanced, the roads were considerably improved; we passed through Stickmeisen; and the distant mountains, covered with patches of snow, indicated our approach to the capital, situated not far from their base. Our road lay through hedges and vineyards, with cellars excavated under them, to hold the produce of the vintage; but with all these rural improvements, the country was perfectly denuded—not an ornamental tree was to be seen. We were not able to reach Vienna that night, and were obliged to stop four miles short of it, at the town of Scaveget. The inn was very large, and filled with company. It was Sunday evening, and they were amusing themselves, not after the English fashion. Some were playing at dominoes, some at cards, and some at billiards, in the same large room. A party of artillery-men occupied the centre, who were nearly intoxicated, and in high spirits; they were singing catches and glees, which they executed in an excellent style, in perfect time and harmony. It struck me that the talent for music must be very general, when a company of common soldiers took their several parts in a vocal concert so scientifically. We had excellent ale to our supper,—a luxury we had not tasted for some years.

The road as we advanced next morning, indicated the approach to a great city, and formed a strong contrast to that of Constantinople. Among the carriages which thronged the avenues was a number of brewers' drays, drawn by enormous Flanders horses, with glittering harness covered with broad, bright brass plates. These were generally attended with very large dogs, of a peculiar breed, with enormous heads like lions, and necks like tigers, altogether disproportioned to the size of their bodies; notwithstanding their size, they were dull and gentle. The first object we saw of the city, was the spire of St. Stephano, which, without knowing the circumstance, I remarked was evidently inclined to one side: behind were the hills crowned with two monasteries on their summits; and on the right the prater, or public walk, on the banks of the Danube, distinguished by dense masses of trees.

An object now presented itself, which reminded us of the time when the Turks penetrated to this centre of Christendom. About two miles from the city was a large square enclosure, defended by round and square towers standing at some distance from its walls. This, we were told, was a Turkish erection, and built for a powder magazine during the siege,—for which purpose it is still used. The city of Vienna is singularly built. It forms three concentrical circles: the first is the old city, surrounded by its wall and rampart; the next is a plain called the Glacis, which forms a circle of gardens and pleasure-houses; and the third is the suburbs, —an immense circle of houses enclosing within it the other two. We passed through this by a long street called the Landstracht, and arrived at a small river called the Wienne, from which the town takes its name, and is so called in German. The Danube, into which it falls, is here narrow and shallow, and only a branch of the great stream. After a delay of six hours at the gate of the inner city, during which we underwent all manner of examinations, we were allowed to enter; and I took up my abode at the Stadt London, an excellent and reasonable house.

I passed a short time at Vienna with great pleasure, but you will not expect me to describe what is so well known. This is one of the places where the Greeks have formed a large community and established a respectable commerce. They amount to four thousand persons, and have four large churches. I frequented their coffee-houses, but never talked on the subject of their nation. However ardent their sympathies were, they thought it prudent to suppress them. The society in general, I found exceedingly pleasing. M. Von Hamer, the translator of the second series of the "Arabian Nights," to whom I had letters, called on me, and introduced me to the very amiable family with whom he is connected by marriage. Among nine ladies, one day forming a dinner party, there was not one who could not speak English fluently and correctly, and converse with taste and judgment on the best works of English literature, which I found was now more cultivated at Vienna than French; not one of them had ever been in England.

From Vienna, where I parted, with regret, from my kind companions, I proceeded alone to Munich, where I had the pleasure to know Messrs. Sphix and Von Martius, who showed me their magnificent collection of subjects of natural history from the Brazils. From the connexion subsisting between the Royal Families of Portugal and Austria, these naturalists were sent to explore South America, and they penetrated to places which Humboldt did not visit; and returned, after an absence of four years, bringing back with them such a collection of specimens of natural history as furnished two immense Museums, one at Vienna and another at Munich. The beasts were exceedingly well preserved, and placed in large galleries on the floor, in natural attitudes, so as to be very striking. I had an opportunity of witnessing here the strong sympathy excited in the cause of the Greeks. While at Vienna, I never heard their names mentioned; here, every body inquired about them. I was one evening at a large party given by our hospitable and amiable minister, Sir B. Taylor, where, among the first company at Munich, were some members of the Royal Family. It was mentioned that I had just come from Constantinople, and many of the company expressed to me the strong interest they felt in the issue of the contest, and were pleased and gratified with such information as I could give them.

From Munich I went, by Augsburg, to Frankfort, and was highly pleased with the spirit and appearance of this fine town. The population consists of fifty thousand, of whom twenty thousand were Jews and Catholics, and the remainder of the Reformed Church. The great Cathedral, however, like that of Hermanstadt, is left with its first occupiers; and on Sunday I saw it nearly empty, while the churches of the Reformers were crowded. But the circumstance which highly gratified me, was the harmony and good will that seemed to reign among all classes of the community. The dissensions between Catholics and Protestants had long since ceased, as all civil distinction was abolished; but the Reformers themselves were divided by shades of difference: by general consent, a union had been formed just before; and I saw the congregations of different churches indiscriminately mixed, and the pastors alternately preaching in them. This good will seemed extended even to the Jews. Their quarter had been separated by a wall, within which they were obliged to retire at night; this wall of separation now no longer exists, and the whole town is amalgamated into one community. Would to God the example of Frankfort became general, and all the world were convinced "how good and pleasant it is for brethren to dwell together in unity!"

At Frankfort I embarked in a trackschuyt, on the Mayne, and sailed down to Mayence.

OTHECA · BODLEIA

On entering the Rhine, I was particularly struck with the beauty of the river, so different from the Danube. The latter running for hundreds of miles through a low clayey soil, its shores, generally speaking, are not only flat and tame, but its waters holding in suspension the finer particles of the clay, the whole course of the river is turbid and muddy. The Rhine, on the contrary, falling from the mountains, and over a rocky channel, comes down perfectly clear and transparent, through banks highly romantic and picturesque. The Mayne is one of the muddy streams which, running through the loose and loamy soil, enters the Rhine with a thick muddy current, —forming a strong contrast to its blue limpid water; and the confluence is marked by a strong distinct line of separation for many miles below their union. From Mayence, I continued my progress down the Rhine, to Bingen, where I was astonished at the magnificent passage which the river seems to have forced through the chain of mountains that is here drawn across its course. Nothing can be more beautiful and grand than the passage through this chain. The mountains rise abruptly at each side, presenting almost perpendicular faces, with the rents and chasms left by the primitive convulsion, now clothed with wood, and forming romantic glens, leading up the rocks from the river. On every projecting promontory, formed high up the precipice, stand the remains of some chateau or castellated structure of former times. I at first attempted to name and number them; but these extraordinary edifices became soon so numerous, that I gave up the attempt. In some parts of the rock, advantage has been taken of the scanty soil, and, wherever it is possible, vineyards are planted, from whence comes the celebrated Rhenish wine. Wishing to obtain cuttings of the different kinds, for the Horticultural Society, I landed in several places, and was surprised at the nature of the soil. It was a dry heap of shingles, accumulated by the fragments of the schistose rock, the lamellæ of which were continually separating and breaking. It seemed quite impossible to support any vegetation on such a soil, yet the vines grew here with the greatest luxuriance, and the produce of some of the vineyards was sold on the spot for six francs a bottle. After sailing for three days down this beautiful river, I landed at Coblentz, and proceeded through Cologne and Aix-la-Chapelle to Brussels, to visit the plains of Waterloo; from whence I made my way to Calais, and arrived in England, after a journey of five months through some very interesting parts of Europe.

its
flat
pen
wh
Th
mo
do
bar
Ma
ru
ent
—t
wa
str
mil
I
Bi
ni
fo
he
be
th

APPENDIX.—No. I.

Specimen, in Roman characters, of the Hebrew as used by the Jews of Constantinople: the words in Italic are Hebrew, the rest Spanish.

1. Yo creyo con *emounà* cumplida, que et Criador, bendicho su nombre, pertenece a el azer *tefilà*; y no es otro.

2. Yo creyo con *emounà* cumplida, que todas ablas de las Profetas son verdad, y que son de el Dio recevidas.

3. Yo creyo con *emounà* cumplida, que Moshè *Rabino* es *nebia* de verdad, y senor de los *nebias.*

4. Yo creyo con *emounà* cumplida, que toda la Ley que tenemos es la que se diò à Moshè *Rabino* en monte de Sina.

5. Yo creyo con *emounà* cumplida, que esta Ley que tenemos no es trocada, y otra Ley no ay afuera de esta.

6. Yo creyo con *emounà* cumplida, que el Criador benedicho su nombre el save todos los pensamientos.

7. Yo creyo con *emounà* cumplida, en venidura de el Meshia y aun que se ditardo lo esperamos.

8. Yo creyo con *emounà* cumplida, que el Criador bendicho su nombre paga bien al che afirma sus *milot* y apena al che pasa sus milot.

(Translation.)

1. I believe with a perfect faith, that to the Creator, blessed be his name, prayer ought to be made, and there is none beside him.
2. I believe with a perfect faith, that all the words of the Prophets are truth, and that they were received from God.
3. I believe with a perfect faith, that Moses the Rabbin is a prophet of truth, and Lord of the prophets.
4. I believe with a perfect faith, that the whole Law which we possess is that which was given to Moses the Rabbin on Mount Sinai.
5. I believe with a perfect faith that this Law which we possess is not changed, and that there is no Law besides it.
6. I believe with a perfect faith, that the Creator, blessed be his name, knows all thoughts.
7. I believe with a perfect faith, in the coming of the Messiah; and, although he delays, we expect him.
8. I believe, with a perfect faith, that the Creator, blessed be his name, recompenses good to him that keeps his commandments, and punishes him that transgresses his commandments.

The Rev. Mr. Leeves has had the Scriptures translated into this language, for the benefit of the Jews of Constantinople. It is now at press in the island of Corfu.

APPENDIX.—No. II.

Translation of the Yafta, or writing, placed over the head of Ali Pacha, of Yannina, which was exposed in the Court of the Seraglio, the 23d of Feb. 1822.

YAFTA.

The head here exposed is that of a traitor to religion, known by the name Tepedelenly Ali Pacha.

It is notorious, that during thirty or forty successive years, this Tepedelenly Ali Pacha, had been loaded with favours by the Porte, which entrusted to him the government of several provinces and districts.

Himself, his sons, and those connected with them, have received numerous benefits from the Sultan.

Notwithstanding, far from showing any gratitude, he has constantly opposed the will of the Sublime Porte, using every kind of perfidy and treason to oppress the people whom he governed. No history, of any period, presents an example of perverseness equal to his. Acts of treachery and cruelty, such as he has committed, have never been seen or heard of. Always restless and turbulent, wherever there was any disturbance he took part in it,—sometimes openly—sometimes secretly; either encouraging it by money, or fomenting it by underhand proceedings. Yielding to a guilty ambition, he was not content with the provinces entrusted to him, but usurped the government of several adjacent districts, into which he brought disorder.

He attempted the lives of a number of poor Rayas, who are a sacred deposit, placed in our hands by Almighty God: others he injured in their honour, and despoiled them of their goods. In short, he ruined entire families. This was the case, not only in Albania, but in various other districts over which he extended his domination, such as Yeni Sheri (Larissa), Monaster, and Saripoel.

The unheard of violence and outrages of Ali Pacha having forced the inhabitants of Albania, and the bordering provinces, to emigrate, the Sublime Porte, informed of his tyranny, made the strongest representations to him at different times, on the necessity of altering his behaviour; but far from lending his ear to these salutary counsels, Ali Pacha persevered in his insolence, and, no longer preserving any measures, even pushed his audacity so far as to fire shots in Constantinople (the residence of the Caliph, and the centre of all security) on some individuals who disapproved of his conduct, and had come to seek an asylum in the capital. This clear violation of all laws, divine and human, having rendered the punishment of Ali Pacha indispensable, he was deposed, and the provinces he governed given to other Vizirs. It was then that, throwing off the mask, he raised the standard of revolt; and with the design of realizing all the wicked projects he had long meditated, he entrenched himself in the city of Yannina, previously fortified with that view, thinking, in his rashness, that he could there resist the power of the Porte, his benefactor. The spirit of vengeance which animated Ali Pacha displayed itself in all its extent at the moment the rebellion of the Greeks broke out. He sent immense sums to the infidels of the Morea, as well as to the Suliotes, to excite them to rise against the Mussulmans. That impious action having filled up the measure of his crimes, the sacred laws and the safety of the State demanded his death; and Hourchid Ahmed Pacha, the victorious Seraskier of Roumelia, who had made him prisoner, executed the order given to this effect, by virtue of the sacred Fetva which pronounced his sentence.

It is thus that the Mussulman people is for ever delivered from the perfidy and tyranny of the traitor Tepedelenly Ali Pacha.

APPENDIX.—No. III.

Original Proclamations of Ypselantes, to the Greeks of Moldavia and Wallachia.

Ἄνδρες Γραικοὶ ὅσοι εὑρίσκεσθε εἰς Μολδαβίαν καὶ Βλαχίαν!

Ἰδου μετὰ τοσούτων αἰώνων ὀδύνας, ἀπλόνει πάλιν ὁ φοῖνιξ τῆς Ἑλλάδος *μεγαλοπρεπῶς τὰς πτέρυγάς του καὶ προσκαλεῖ ὑπὸ τὴν σκιὰν αὐτοῦ τὰ γνήσια καὶ εὐπειθῆ τέκνα της!* Ἰδοὺ *ἡ φίλη ἡμῶν* Πατρὶς Ἑλλὰς *ἀνυψόνει μετὰ θριάμβου τὰς προπατορικάς της σημαίας!* Ὁ Μωρέας, *ἡ* Ἤπειρος, *ἡ* Θεσσαλία, *ἡ* Σερβία, *ὁ* Βουλγαρία, *τα`* Νησία *τοῦ* Ἀρχιπελάγους, *ἐν ἑνι λόγῳ ἡ* Ἑλλὰς *ἅπασα ε'πίασε τὰ ὅπλα, διὰ νὰ ἀποτινάξῃ τὸν βαρὺν ζυγὸν τῶν* Βαρβάρων, *και ἐνατενίζουσα εἰς τὸ μόνον νικητήριον ὅπλον τῶν* Ὀρθοδόξων, *τὸν τίμιον, λέγω, καὶ ζωοποιὸν* Σταυρὸν *κράζει μεγαλοφώνως ὑπὸ τὴν προστασίαν μεγάλης καὶ κραταιᾶς δυνάμεως, ἐν τούτῳ τῷ σμείῳ νικῶμεν!* Ζήτω *ἡ ἐλευθερία!* Καὶ *εἰς τὰς δύο ταύτας φιλικάς μας ἐπαρχίας σχηματίζεται σῶμα πολυάριθμον ἀνδρείων συμπατριωτῶν, διὰ νὰ τρέξῃ εἰς τὸ ἱερὸν ἔδαφος τῆς φίλης ἡμῶν* Πατρίδος. Ὅθεν *ὅσοι εὔχονται νὰ ὀνομασθῶσι* Σωτῆρες *τῆς* Ἑλλάδος, *καὶ εἶναι διασκορπισμένοι εἰς διάφορα* Καδηλίκια, *ἂς τρέξωσιν εἰς τοὺς δρόμους ὅπου ἀκούουσιν ὅτι διαβαίνει τὸ σῶμα τοῦτο, διὰ νὰ συνενωθῶσι μὲ τοὺς συναδελφούς των.* Ὅσοι, *ὅμως, γνήσιοι* ´Ελληνες *εἶναι ἄξιοι νὰ πιάσωσι τα ὅπλα, καὶ μέ ὅλον τοῦτο μένουσιν ἀδιάφοροι, ἃς ἠξεύρωσιν, ὅτι θέλουν ἐπισύρει εἰς τὸν ἑαυτόν των μεγάλην ἀτιμίαν, καὶ ὅτι ἡ* Πατρὶς *θέλει τοὺς θεωρεῖ ὡς νόθους καὶ ἀναξίους τοῦ* Ἑλληνικοῦ Ὀνόματος!

Ἀλέξανδρος Ὑψηλάντης.

Ἰάσιον. *τὴν* 24. Φεβρουαρίου, 1821.

(Translation.)

GREEKS OF MOLDAVIA AND WALLACHIA!

BEHOLD! after the anguish of so many ages, the phœnix of Greece again sublimely spreads her wings, and calls under their shadow her legitimate and obedient children. Behold! Greece, our dear country, lifts with triumph the standard of our forefathers.

The Morea, Epirus, Thessaly, Servia, Bulgaria, the islands of the Archipelago,—in a word, all Hellas,—has taken arms to throw off the yoke of the Barbarians. Fixing her single and steadfast gaze on the victorious ensign of the true faith—the glorious and life-bestowing cross—she cries aloud, under the auspices of a mighty power, IN THIS SIGN WE SHALL CONQUER! FLOURISH FREEDOM! In these two friendly provinces is organized a numerous band of our fellow-countrymen, ready to rush into the soil of our beloved land. As many, therefore, as would be called the Saviours of Greece, and are scattered in different districts, let them rush into the public roads wherever they hear this body is passing, that they may unite themselves with their brethren. But all legitimate Greeks, who are capable of taking arms, and notwithstanding all this remain indifferent, shall find that they draw great infamy on themselves; and that their country will regard them as spurious, and unworthy of the Grecian name.

ALEXANDER YPSELANTES.

Yassi, 24, *Feb.* 1821.

Ἀδελφοὶ τῆς Ἑταιρίας τῶν Φιλικῶν.

Ἔφθασε τέλος πάντων ἡ ποθουμένη ἐκείνη λαμπρὰ στιγμή! Ἰδοὺ ὁ σκοπὸς τῶν πρὸ χρόνων ἐνεργειῶν μας καὶ ἀγώνων, ἐκτηλύσσεται σήμερον! Ἡ φιλικὴ ἑταιρία ἦτον ὁ πρῶτος σπόρος τῆς ἐλευθερίας μας! Ἡ φιλικὴ Ἑταιρία θέλει διαμοίνει καὶ αἰμνίως τὸ μόνον ἱερὸν σύνθημα τῆς εὐδαιμονίας μας! Σεῖς φίλοι μου συνεταῖροι, ἐδείξατε τί ὁ καθαρὸς καὶ θερμὸς πατριώτισμος δύναται. Ἀπὸ σᾶς ἐλπίζει καὶ μεγαλήτερα εἰς τὴν ἀνάστασίν της τώρα ἡ Ἑλλάς! Καὶ δικαίως· διότι ἂν διὰ μόνας ἐλπίδας ἐθυσίαζετε τὸ πᾶν, τί δὲν θέλετε πράξει τώρα, ὅτε ὁ φαεινὸς ἀστὴρ τῆς ἐλευθερίας μας ἔλαμψεν; Ἄγετε λοιπὸν, ὦ ἀδελφοὶ, συνδράμετε καὶ τὴν τελευταίαν ταύτην φορὰν ἕκαστος ὑπὲρ τὴν δυναμίν του, εἰς ὁπλισμένους ἀνθρώπους εἰς ὅπλα, χρήματα, καὶ ἐνδύματα ἐθνικὰ, αἱ δὲ μεταγενέστεραι γενεαὶ θέλουσιν εὐλογεῖ τὰ ὀνόματά σας καὶ θέλουν σᾶς κηρύττει ὡς τους Πρωταιτίους τῆς εὐδαιμονίας των.

Ἀλέξανδρος Ὑψηλάντης,
γενικὸς ἐπίτροπος τῆς ἀρχῆς.

Ἰάσιον. Τὴν 24ην. Φεβρουαρίου, 1821.

(Translation.)

BRETHREN OF THE CONFEDERACY OF FRIENDS!

At length has arrived that splendid moment so much desired! Lo! the object of our former struggles and exertions is achieved to-day! The friendly confederacy was the first germ of our freedom! The friendly confederacy will be for ever the only sacred bond of our prosperity! You, beloved associates, have shown what a pure and fervent patriotism can do. From you, Greece expects even greater things, now, in the hour of her resurrection! And justly; since if for hope alone you sacrificed every thing, what will you do now, when the glittering star of liberty has shone upon you!

Come, then, brethren! make this last contribution, every one even beyond his means—of armed men, of arms, of money, of national equipments. Succeeding ages will bless your names, and will proclaim you as the first causes of their happiness.

ALEXANDER YPSELANTES,

Commissioner General of the Government.

Yassi, Feb. 24, 1821.

APPENDIX.—No. IV.

Prophetic Inscription on the Tomb of Constantine the Great.

Ταῦτα ἐισι τὰ γράμματα, ὁποῦ εὑρέθησαν γραμμένα ἐπάνω ἐις τὸν τάφον τοῦ Μεγάλου Κωνσταντίνου.

The following are the letters which were found written on the Tomb of Constantine the Great.

τ. πτ. τ. ιδ'. ἡ ϐσλ. τ. ιμλ. ὁ κλμν. μαμ. μλ.
δα. ν. 7ρπσ. γν. τ. πλολγ. 7. επτλφ. κρτσ. εσδ. ϐσλσ.
εθν. ππλ. κτξ. κ. τ. νσ. ερμσ. μχρ. 7. εξν.
πτ. ιςγτν. πθσ. 7. ογδ. 7. ιδκτ. πλπνσ. κτξ. 7.
εντ. 7. ιδκ. ε. τ. ϐρ. 7. μρ. μλ. δ. ν. στσ. 7.
δκτ. 7. ιδτ. 7. δμτ. τρπσ. πλ. επστψ. ετ. χν.
7. δμτ. πλμ. εγρ. μγ. μρκτ. στρϐν. κ. τ. πθ.
κ. τ. φλ. σνδ. 7. επρ. δ. θλσ. κ. ξρ. 7. πλμ. σνψ.
κ. τ. ισμλ. 7ρπσ. 7. απγν. ατ. ϐσλσ. ελτ. μκρ.
ολγ. 7. δ. ξθ. γν. αμ. μτ. 7. πρκτρ. ολ. ιμλ. τρπσ.
7. επτλφ. επρ. μτ. τ. πρνμ. ττ. πλμ. εγρ. εμφλ.
ηγρωμν. μχ. τ. ππτ. ωρ. κ. φν. ϐσ. ττ. στ. στ. μτ.
φϐ. σπστ. πλ. σπδω. ε. τ. δξ. 7. μρ. αδ. ερτ. γν.
θμστ. κ. ρμλο. ττ. εξτ. δσπτ. φλ. γ. εμ. υπρχ.
κ. ατ. πρλϐτ. θλμ. εμ. πλρτ.

The following explanation of these letters was given by Scholarius, otherwise called Gennadius, the first Patriarch of Constantinople, after the capture of that city by the Turks:—

Τῇ πρώτῃ τῆς Ἰνδίκτου, ἡ ϐασιλεία τοῦ Ἰσμαήλ, ὁ καλόυμενος Μωάμεθ μάλλει διὰ νὰ τροπώσῃ γένος τῶν Παλαιολόγων, τήν ἑπτάλοφον κρατῆσει· ἔσωθεν ϐασιλέυσει, ἔθνη πάμπολλα κατάρξει, καὶ τὰς νήσους ἐρημμώσει μέχρὶ τοῦ Ἐυξίνου πόντου. Ἰστρογείτονας πορθήσει. τῇ ὀγδόῃ τῆς Ἰνδίκτου, Πελοπόννησον καταρξει. τῇ ἐννάτῃ τῆς Ἰνδίκτου ἐις τὰ ϐόρεια τὰ μέλλει διὰ νὰ στρατεύσῃ. τῇ δεκάτῃ τῆς Ἰνδίκτου τόυς Δαλμάτας τροπώσῃ, πάλιν ἐπιστρέψει ἔτι χρόνον, τόυς Δαλμάτας πόλεμον ἐγείρει μέγαν, μικρόντε συντριϐῆναι καὶ τὰ πλῆθη καὶ τὰ φύλα συνοδῇ τῶν ἑσπερίων, διὰ θαλάσσης καὶ ξηρᾶς τὸν πόλεμον συνάψουν καὶ τὸν Ἰσμαήλ τροπώσουν, τὸ ἀπόγονον ἀυτου ϐασιλεύσει ἔλαττον, μικρὸν, ὀλίγον. τὸ δὲ ξανθόν γένος ἅμα μετὰ τῶν πρακτόρων ὅλων τὸν Ἰσμαὴλ τροπώσουν. τὴν ἑπτάλοφον ἐπάρουν μετὰ τῶν προνομίων. τότε πόλεμον ἐγείρουν ἔμφυλον ἠγριωμένον μέχρι τῆς πεμπταίας ὥρας, καὶ φωνή ϐοήσει τρίτον, στῆτε, στῆτε μετὰ φόϐου, σπεύσατε πολλὰ σπουδαίως, ἐις τὰ δεξιὰ τὰ μέρη ἄνδρα εὕρητε γενναῖον, θαυμαστὸν καὶ ῥωμαλαῖον, τοῦτον ἕξητε δεσπότην, φίλος γὰρ ἐμὸς ὑπάρχει καὶ ἀυτὸν παραλαϐόντες, θέλημα ἐμὸν πληροῦται.

τέλος του χρησμοῦ καὶ θωθεῳ δοξὰ.

(Translation.)

On the first of the Indict, the kingdom of Ishmael, he who is called Mahomet, shall overturn the race of the Palæologi, shall gain possession of the seven-hilled (city). He shall reign within it, shall subdue very many nations, and shall desolate the islands as far as the Euxine Sea.

He shall lay waste those who border the Danube. On the eighth of the Indict he shall subdue the Peloponnesus. On the ninth of the Indict he shall lead his forces against the countries of the north. On the tenth of the Indict he shall overthrow the Dalmatæ. Again he shall turn back for yet a time; he stirs up a mighty war against the Dalmatians, and is a little broken (or *crushed)*, and the peoples and tribes, with the assistance of the Western nations, shall engage in war by sea and land, and shall overthrow Ishmael. His descendants shall reign with less, little, very little (power). But the yellow-haired race, together with all their coadjutors, shall overthrow Ishmael, and shall take the seven-hilled (city) with its (imperial) privileges. Then shall they kindle a fierce intestine war until the fifth hour, and thrice shall a voice shout, Stand, stand ! and fear (to proceed), make anxious haste; and on your right hand you will find a man, noble, admirable, and courageous: him ye shall have for your Lord, for he is my friend, and, in accepting him, my will is fulfilled.

End of the Prophecy, and glory to God.

Specimen of the Wallachian Language, in Roman Characters.

DIALOGU

PENTRU INCEPUTUL LINBEI ROMANA

Intra Nepotu si Unchiu.

Nepotu. Pe Romani si numele, si faptuta, impreuea cu tote plecarile loru quele firesci ii vedesce a fì vite de Romanii quei vechi, quarii ore quandu preste tota lumea domnea, dupo cumu si in Istoria: pentru inceputul' Romanilor in Dacia limpede se adeveresce; de aquésta nu am indoela. Ma (daré) de unde se trage inceputul' tesiturei linbei, quare astadi atat in gura Romanilor lor se aude, precum si in scripturile lor se vede nu escu (sunt) fora indoela. Me bucuru Unchiule, che te aflai avendu pucin regardiu de cotra lucrurile quele multe ale deregitoriei tale, cu quare ne incetat esci cuprensu; che sum (sunt) incredentiatu, cum tota indoela mea o vi deface, si o vi resipi. Rogu te si ajuti a mema desceptà.

Wallachian words, taken down as they were pronounced by the peasants.

Wallachian.	*Latin.*	*English.*
Alb	albus	white
Ap	aqua	water
An	annus	a year
Acro	acris	acrid, sour
Accit	acetum	vinegar
Aur	aurum	gold
Argint	argentum	silver
Bacca	vacca	a cow
Bon	bonus	good

Wallachian.	*Latin.*	*English.*
Boo	bos	an ox
Beené	bene	well
Capri	caper	a goat
Capo	caput	a head
Com	cum	with
Chiamo	clamo	to call
Cal	caballus	a horse
Citati	civitas	a town
Cuina	culina	a kitchen
Casa	casa	a house, or cottage
Domnee	dominus	master, sir
Dzio	dies	a day
Degeti	digitus	a finger
Dentze	dentes	teeth
Dettor	debitor	one that owes money
Dorm	dormio	I sleep
Drept	directus	straight
Diedi	dedit	he gave
Esti	est	his
Fen	fænum	hay
Foc	focus	fire
Fer	ferrum	iron
Feresti	fenestra	a window
Frunti	frons	forehead, head
Fromose	formosus	beautiful
Funi	funis	a cord
Genuchee	genua	knees
Gustari	gustare	to taste
Havets	habes	have you ?
Haich	hîç	here
Incip	incipe	begin
Innumerabile	innumerabiles	many, without number

Walluchian.	*Latin.*	*English.*
Kimpo	campus	a field
Lapte	lac	milk
Lagrimi	lachrymæ	tears
Ligati	legate	tie
Limba	lingua	tongue
Locul	locus	a place
Lumer	lumen	light
Luna	luna	the moon
Lung	longus	long
Moosica	musa	a song
Mio	meus	mine
Moona	manus	a hand
Morte	mors	death
Mier	mel	honey
Massa	mensa	a table
Negro	niger	black
Nopte	nox	night
Nushto	nescio	I don't know
Okki	oculus	an eye
Onde	unde	whence
Pallatur	palatium	a palace
Parinti	parens	a parent
Peshti	piscis	a fish
Peshitor	piscator	a fisherman
Pani	panis	bread
Preeshep	percipio	I know
Pling	plango	to weep
Pone	pone	place or put
Quitas	quotus	how many?
Rispons	responsum	an answer
Rimast	remansus	left
Ris	risus	laughter
Scamn	scamnum	a seat
* Sepone	sepone	go away
* Soror	soror	a sister

Wallachian.	*Latin.*	*English.*
Sun	sunt	are
* Uxor	uxor	a wife
Vitric	vitrum	glass
* Valete	valete	farewell
Volets	voles	will you, or would you ?

---

* I had these words from the post-master of the little post-house at Prepora in the mountains, who, it is possible, might have known Latin from books.

APPENDIX.—No. VI.

Population of Transylvania.

Transylvania contains about 1,624,000 inhabitants, consisting, probably, of

Hungarians, or Szeklers,	305,000	individuals.
Saxons	480,000	,,
Wallachians	753,600	,,
Gipseys	72,000	,,
Armenians	5,500	,,
Jews	1,900	,,
Sclavonians	7,600	,,
Greeks	800	,,
Bulgarians	200	,,

Of this number there are,

218,000 Lutherans, having 1 Superintendent, 14 Deacons, 296 Parsons, and 7 Grammar Schools.

260,000 Calvinists; 1 Superintendent, 2 Chapters, 587 Parsons, 4 Lyceums, and 4 Grammar Schools.

43,000 Unitarians; 1 Superintendent, 110 Churches, 54 Chapels, 1 College, and 2 Grammar Schools.
120,000 Roman Catholics; 1 Bishop, 4 Abbots, 8 Monasteries, 1 Lyceum, and 11 Grammar Schools.
160,000 United Greeks; 1 Bishop, 3 Vicars, 65 Archdeacons, 1 Monastery, and 1 Grammar School.
816,500 Greeks; 1 Bishop, 29 Archdeacons, with 991 Priests.
5,500 Armenians; 4 Churches.
1,900 Jews; 3 Synagogues.

The Protestants, Roman Catholics, United Greeks, and the Unitarians, are considered as members of the different religions of the State, but the Greek religion, notwithstanding the majority of its members, is only tolerated.

The principal nations which enjoy peculiar rights are—1st, the Magyarians, from Hungary, having settled themselves in the country since the ninth century;—2d, the Szeklerians, on the frontiers and in the mountains;—and 3d, the Germans, called Saxons, from the Lower Rhine, who established themselves there in the sixteenth century. They form the political classes,—as the nobility, citizens, and peasants.

The capital, Cibinium or Hermanstadt, contains 2,500 houses, with 14,600 inhabitants. It has three suburbs, five Protestant Churches, three Roman Catholic Churches, and one Greek Chapel; one Saxon University, and one Grammar School, with thirteen Professors, and a Library; one Roman Catholic Grammar School, a public Museum, an Orphan Institution for 500 children, a public Library of 15,000 volumes. Brassovia or Kronstadt, 3,200 houses, with 22,500 inhabitants; and seven Protestant Churches, one Roman Catholic, two Greek Churches, one Monastery of Franciscan Friars, two Hospitals, a Municipal House, a House of Correction, and a great number of Protestant Schools.

The Saxon Heptarchy, as described in the Transylvanian Chronicles, is as follows :—

SEPTEM SEDES SAXONUM.

Zazvariensis Sedes pagos habet regios		XI.
Zabesiensis, Zabesum civitatem nunc Mullenbach et pagos regios habet		V.
Ruesmarck	pagos habet	X.
Segesburgensis . .	pagos habet	XV.
Olizno	pagos habet	XII.
Skengerstul . . .	pagos habet	XXII.
Rupensis	pagos habet	XV.

To these was added another, not in the same district, but separated by the intervention of the lands of the nobility—

Megiensis civitas habet pagos . . . . XXIV.

All the Saxons are, by convention, either free citizens or free peasants. They have their land by freehold. They are, according to their charter, neither nobles nor subjects (underthanes), but freemen. They have their own municipal corporations, the free election of their clergy and public functionaries, and enjoy equal rights. The part of the country which they inhabit is well cultivated.

THE END.

J. Westley and Co. 27, Ivy Lane.

583